


Christian Herald

JUNE • 1959



Rep-Cape Hael
You're at the Mercy
of *004, 004*
CH4
Careless Smokers!

•
Catherine Marshall
Tells You How
To Find God's Will

"GOD MUSTA FORGOT ME!"



WILL YOU HELP RESTORE THIS CHILD'S FAITH?

Mickey has been given no faith to live with. Thus, without faith, he is helpless to deal with the poverty and squalor of the slum he lives in. During these torrid days of summer in the city, it is a miracle that he survives. The muggy days seem endless to a small boy. The very air he breathes is poisonous. His days are spent in filthy alleyways and rubble-strewn lots. Mickey is trapped in a jungle of sweltering streets and decaying tenements.

Though there is no faith in Mickey's heart, a small *hope* burns there . . . that he may be sent to Mont Lawn Children's Home for a vacation. He knows that "up in the country" there are shady woods to walk in, big clean pools of cool water to swim in, new friends to meet and confide in. He's heard of the real lawns to play on and real baseball fields with "big league" bats and balls. He's heard of the food at Mont Lawn — all a kid can eat . . . something he also finds hard to have faith in because his stomach has never been really full.

We want to have Mickey at Mont Lawn this summer, to build his body and his soul and to put faith in his heart. But Mickey cannot come just because *we* want him to. *He needs YOUR help.* To give him the faith that is every child's natural heritage during his wonderful weeks at Mont Lawn surely must bring God's blessings on you. If you cannot give the amount that will keep him for two weeks, anything you can find it in your heart to send will be welcomed in God's gracious name. Mail your contribution today!

YOUR CONTRIBUTION IS DEDUCTIBLE ON INCOME TAX RETURNS

\$120.00 will give 3 children a full two weeks' vacation at Mont Lawn — and may be paid for at the rate of \$10 per month

\$40.00 will give one child a full two weeks' vacation

\$20.00 will give one child a full week's vacation

. . . and any amount will help

CHRISTIAN HERALD CHILDREN'S HOME
Business Office: 27 EAST 39TH STREET, Room 136
NEW YORK 16, N. Y.

Yes, I want to sponsor wonderful inspiring vacations for slum children in God's outdoors.

☐ I enclose \$10 as my first month's gift. I will endeavor to give \$10 each month, but I understand that I may cancel the arrangement at any time.

I enclose

☐ \$120 (gives 3 children 2 weeks at Mont Lawn)

☐ \$40 (gives one child 2 weeks)

☐ \$20 (gives one child 1 week)

☐ I cannot provide a complete vacation, but I wish to have a share in this plan and I enclose \$.....

My Name.....

Address.....

City..... Zone..... State.....



“Because I was nervous
and irritable,
my doctor started me on Postum!”

“You know how it is when you’re nervous—the slightest thing makes you drop whatever you’re holding. Well, that made me even more nervous and irritable than I was.

“The family finally got me to the doctor. He said maybe I’d been drinking too much coffee. Apparently, the caffeine in coffee upsets some people sometimes. He suggested I try drinking Postum because it’s 100% caffeine-free, can’t make you nervous—or keep you awake at night.

“I followed his advice and, you know, the doctor was right. But one thing he forgot to tell me: just how good Postum is! Why don’t you try Postum—you’ll be steady enough to thread a needle, too!”

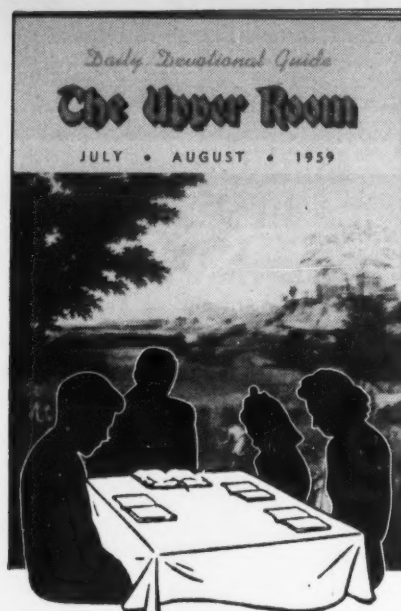


Postum

is 100% coffee-free

A product of General Foods





DON'T TAKE A VACATION FROM GOD

Summer, the season of planting and harvest, a time of out-of-doors recreation, is most of all a time for spiritual renewal. It is an opportunity for mankind to grow closer to his Maker. So, with all your vacation plans, don't take a vacation from God.

- Attend church each Sunday, of course — at home or away.
- Give thanks before meals — one of the marks of a Christian.
- Have daily devotions — The Upper Room will help you. (Provide extra copies for those away from home at camps, institutes, conferences, conventions, so that all may share the same Bible readings, the same prayers, the same meditations each day.)

Ten or more copies to one address, 7¢ per copy. Individual subscriptions (by mail) \$1 a year, three years for \$2. Air mail edition for service men and youth, same price.

The Upper Room

The world's most widely
used devotional guide

37 Editions — 31 Languages

1908 GRAND AVE. NASHVILLE 5, TENN.

JUNE, 1959

Christian Herald

A FAMILY MAGAZINE, independent and interdenominational...dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy, co-operation with all who seek a more Christian world.

this month

Guilt	<i>Samuel M. Shoemaker</i>	10	
God cheers you on with "Go, go!" doesn't simply wag a finger, "No, no!"			
500 Billion Lighted Fuses	<i>Phoebe Radcliffe</i>	18	
Non-health hazards of smoking are reaching frightening proportions			
How You Can Find God's Will	<i>Catherine Marshall</i>	21	
Four steps to take if you sincerely seek God's guidance for your life			
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It protects you, of course, but more than that, it protects others			
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Cover: Ethel and Joseph Yassany from Shostal

ADDRESS ALL CORRESPONDENCE TO: 27 East 39th Street, New York 16, N. Y.

next month

Repeal of prohibition in Oklahoma, the welter of bills before Congress calling for new and tighter controls on the liquor industry, the mounting toll of drinking-driver automobile accidents, all point to confusion and concern in temperance today. What is the state of the temperance movement (or, more correctly, movements)? How did we get where we are? Where do we seem to be going? What new positive approaches to temperance are taking on importance? These and other pertinent and provocative questions will be covered in an important series of three major articles by nationally known writer Howard Whitman. The first, appearing in July, reports **How the Churches Feel About Drinking**. The series constitutes a major contribution by CHRISTIAN HERALD to this national problem in which all churchmembers will be increasingly involved; you

will want to read and re-read each article and then discuss it with others.

Where East and West Berlin Meet—is in church! More specifically, in a church. The sector boundary line goes by the front gate; members come from both sides of the Iron Curtain. Here, told in a series of dramatic photographs, is the story.

We Took God on Our Vacation, says Lucille Campbell, and tells what it meant to her family. Full of suggestions you will want to try out on your own vacation this summer, it's guaranteed to bring you back to your home church with fresh (and refreshed) ideas.

Plus the story of religious faith in Texas; an exciting article by Catherine Marshall; and much more.

CHRISTIAN HERALD

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(Book Club)

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JUNE 1959



...SUDDENLY
ONE
LOVES
HER...

Sherrie is the sort of child you would pick out in a crowd. An American Indian, pretty with black, beautiful eyes, there is a sort of wistful doubt and discontent about her that intrigues one. She is slightly suspicious of you at first, for her seven years of life have been hard. One of five children, her father's earnings were always meager and illness prevents his working now or at any steady job in the future. With six mouths to feed, her mother works picking cotton, but it is temporary and uncertain work. Talking with Sherrie in front of her barren adobe hut home, one glances at the dreary, discouraging surroundings and then into her earnest, worried little face, and — suddenly one loves her.

With Christian Children's Fund help, Sherrie can have a chance at something better, and so can many other of these little First Americans. The Indian Bureau, the public schools and church missions are helping. But the Indian in many cases does have a just grievance against the conquerors of his land. Often, Indians still feel they do not belong, are not welcome and are foreigners in the land that once was theirs. Many of them do not even speak English.

CCF assists 2,000 Indian children in 23 projects located in 6 states. It is a part of its world-wide program of 295 affiliated projects and orphanages assisting 25,000 children in 36 different countries. It serves over 27,000,000 meals a year and is the largest Protestant orphanage organization in the world. It is registered with the Advisory Committee on Voluntary Aid of the International Cooperation Administration of the United States Government. Founded in 1938, it is experienced, efficient, economical and conscientious.

Indian children like Sherrie can be "adopted" under the CCF "Adoption Plan" as can children in any of the countries listed below. The cost to the contributor is the same in all countries — \$10.00 a month.

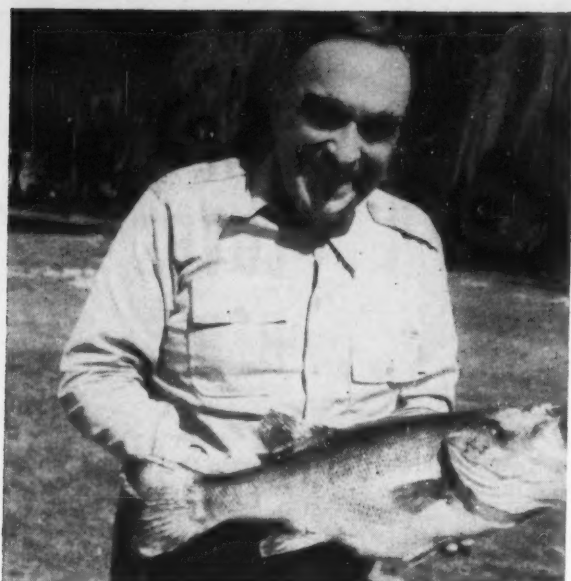
COUNTRIES: AFRICA (Central), AUSTRIA, BELGIUM, BOLIVIA, BORNEO, BRAZIL, BURMA, CANADA, CHILE, ENGLAND, FINLAND, FRANCE, GREECE, HONG KONG, INDIA, INDONESIA, IRAN, ITALY, JAMAICA, JAPAN, JORDAN, KOREA, LAPLAND, LEBANON, MACAO, MALAYA, MEXICO, OKINAWA, PAKISTAN, PHILIPPINES, PUERTO RICO, SYRIA, TAIWAN (Formosa), UNITED STATES, VIETNAM (Indochina), WESTERN GERMANY, AMERICAN INDIANS OR GREATEST NEED.

For Information write: Dr. J. Calvitt Clarke

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the child's name, story, address and
picture. I understand that I can cor- CITY _____ ZONE _____
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is no obligation to continue the adoption. STATE _____
I cannot "adopt" a child but want to
help by giving \$ _____ Gifts of any amount are welcome. Gifts
are deductible from income tax.



FISH STORY, or the one-that-didn't-get-away: Dr. Poling holds a near-record, large-mouth bass he caught in a Florida lake.

Doctor POLING ANSWERS YOUR QUESTIONS

Do Protestants Escape?

Why is it that we never hear of Protestants being persecuted by Communists? Why do Protestant clergymen and officials escape and Roman Catholics are tortured?

NEW JERSEY

N.M.H.

They do not escape. Right along with the trial of Cardinal Mindszenty in Hungary were the trials of Protestant clergymen in Yugoslavia. More recently in China, Protestants with Catholics have suffered the impact of the Communist so-called "Big Leap Forward" which includes religion. Protestants have been named "imperialist running dogs." Purges of these devoted men and women too have occurred in Kirin, Kweichow and Fukien provinces. Along with the persecutions has gone a movement to set up "self-administering churches" stripped of all "imperialist" foreign ties. Other Protestant leaders were denounced in Amoy. No, atheistic Communism plays no favorites.

Racial Origin

Where do the Negroes come from?

MISSOURI

Mrs. E.A.R.

From where you and I "come from," from God the Creator. That is the final, ultimate answer.

Mythical Professor?

What is your opinion of the terrible charges against the "New Bible" prepared under the auspices of the National Council of Churches? I refer, of course, to the Revised Standard. You

will note that Professor George R. Stevenson states specifically that it was prepared to find favor with those of Communist convictions and that "pro-Communists were included on the Committee of Translators." Is it possible that such charges as these are true?

INDIANA

M.H. and L.M.

These quotations and others from Professor George R. Stevenson were widely circulated some time ago. The National Council of Churches has since been trying to find out who Professor Stevenson is. To this date, it has not been possible to identify him. The National Council affirms that these statements contain not an iota of truth and expresses surprise that a reputable newspaper would carry them. CHRISTIAN HERALD published an article on the Revised Standard Bible and reprints of this article have been widely circulated. The author of this article is a Methodist clergyman, a graduate of evangelical and conservative higher institutions of learning.

Church-school Classrooms

We are building an educational plant for our Sabbath school. Would it be wise to have separate rooms for boys and girls, or in your opinion should children be led and instructed together in the church and in the school?

SOUTH CAROLINA

F.W.S.

Definitely I believe the children should be brought together in their Sunday-school programs and experiences. Certainly I am against this kind of "segregation"!

Hromadka

What has happened to Dr. Josef Hromadka, the Czechoslovakian theologian who accepted Stalin peace prizes and also spoke out in support of the Red Russian tanks that crushed the Hungarian Revolution?

OREGON

J.D.

He is still very active and also continues to be a member of the Central Committee of the World Council of Churches. This last, I heartily regret. At the recent meeting of the Central Committee in Denmark, Dr. Hromadka spoke frequently and on many matters. He was approved for re-election to the Executive Committee over vigorous opposition but had the support of World Council officers and leaders, and was re-elected.

Questionable Amusements

What is a Christian decision with regard to membership in a costume dance club, a club that also plays cards for money?

MAINE

P.O.M.

This is an easy one—for me, at least. "Un-Christian" is the answer. But such decisions as these lie in the realm of personal decision guided by the Holy Spirit Himself.

Place of Crucifixion

Is the spot where the cross stood on which Christ was crucified marked so the tourist can recognize it?

CALIFORNIA

J.W.P.

There are several of these "spots." But I very strongly feel that Gordon's

CHRISTIAN HERALD

Tomb in the Garden is authentic. The Garden Tomb is the tomb discovered by the great British Christian general who was known as "Chinese Gordon." The Garden itself has been made a beautiful place and the present keeper is Dr. S. J. Mattar, a Christian Arab who was born in Cana of Galilee, the place of Christ's first miracle. From this well-kept garden the tourist may look directly to the skull-shaped rugged hill on which, one tradition says, the three crosses stood. This tradition is the one I accept.

Mission-minded Church

Do you know the name of the local church that makes the largest contribution to missions—overseas missions?

MICHIGAN

M.C.

Recent news dispatches reporting the 19th Annual Missionary Conference held in the Park Street Church (Congregational) Boston, Massachusetts, stated that \$255,249 was pledged for the support of 121 missionaries in 50 countries. This amount exceeded 1957 pledges by \$4,000. Since the first conference held 19 years ago, more than \$2,750,000 has been given by the Park Street Church for mission work. Dr. Harold J. Ockenga is pastor of this

church. Park Street's first missionary went to Hawaii in 1819. I know of no other contribution from a local church as large as this.

Woman's Vote in Church

Is it Scriptural for women to vote at church congregational meetings? I am confused. Some churches allow it, others do not. What do you think?

ILLINOIS

G.A.C.

I think they should vote and am glad that generally, indeed almost universally, they do. It is highly advisable, most important and entirely in keeping with the Scripture as of II Corinthians 3:6.

Buddhamas and Confuciusmas

I enclose a clipping from one of our Boston papers which pictures Norwell's (Massachusetts) historic First Parish Unitarian Church worshipping in the presence of crèches portraying not only the birth of Christ but also the births of Buddha and Confucius. Now what do you think of that?

MASSACHUSETTS

D.S.

What I think is hardly expressed in proper Christmas language! After all, Christmas is *Christ-mas* and the day of Jesus Christ. I am disgusted.

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Florence	WJOI 5:15	Maysville	WFTM 6:15	Pittsburgh-	
Haleyville	WJBB 5:15	Corbin	WCTT 6:15	McKeesport	WMCK 7:35
Sylacauga	WFEB 5:15			Pottsville	WPPA 6:15
ARIZONA		LOUISIANA		SOUTH CAROLINA	
Phoenix	KOY 6:30	New Orleans	WJMR 8:40	Bennettsville	WBSC 6:15
Tucson	KTUC 4:15			RHODE ISLAND	
CALIFORNIA		MARYLAND		TENNESSEE	
Los Angeles	KHJ 9:15	Baltimore	WWIN 9:45	Clarksville	WJZM 5:15
San Diego	KGB 8:45	MASSACHUSETTS		Nashville	WNAH 8:45 a.m.
San Francisco	KFRC 9:45	Boston	WNAC 10:30	TEXAS	
COLORADO		MICHIGAN		Borger	KHUZ 5:15
Denver	KDEN 10:15 a.m.	Detroit	CKLW 6:30	Dallas-	
CONNECTICUT		MONTANA		Fort Worth	WRR 5:15
Hartford	WPOP 6:00	Butte	KOPR 10:15 a.m.	UTAH	
DELAWARE		Helena	KCAP 10:15 a.m.	Salt Lake City	
Wilmington	WTUX 4:15	NEVADA		KALL	10:15 a.m.
DISTRICT OF COLUMBIA		Reno	KATO 3:15	VIRGINIA	
Washington	WOL 9:30 a.m.	NEW YORK		Clifton Forge	WCFV 6:15
FLORIDA		New York	WOR 7:30	Culpeper	WCVA 7:15
Miami	WKAT 7:15	Niagara Falls	WJLL 6:15	Norfolk	WLOW 6:15
St. Petersburg-		NORTH CAROLINA		Richmond	WRNL 6:45
Tampa	WTSP 7:45	Raleigh	WRAL 6:15	WASHINGTON	
West Palm Beach	WKIR 6:15	Roanoke Rapids	WCBT 6:15	Seattle	KVI 9:15
GEORGIA		OHIO		WEST VIRGINIA	
Atlanta	WYZE 7:30	Akron	WHKK 8:00	Montgomery	WMON 6:15
Griffin	WREU 7:15	Chillicothe	WBEX 6:15	WISCONSIN	
Newnan	WCOH 6:45	Cleveland	WTV 7:15	Poynette	WIBU 5:15
IDAHOW		Marietta	WMOA 6:15	WYOMING	
Boise	KGEM 11:00 a.m.	ILLINOIS		Cheyenne	KVVO 4:15
ILLINOIS		Chicago	WLS 6:30		
IOWA		Des Moines	KWDM 4:15		
KANSAS		Coos Bay	KOOS 6:15		
KENTUCKY		Portland	KPOJ 7:00		

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LETTERS

Birth Control

Bless you and thank you for the wonderful down-to-earth article on birth control (April). Our children agree wholeheartedly with it. I'm saving the magazine for our grandchildren.

Trenton, Mich. MRS. E. A. KEITH

. . . I am ashamed of this issue. Please, oh, please no more of this birth control and sex trash in our beloved magazine. This issue will be placed in the trash can—where it belongs!

Marysville, Kan. NAME WITHHELD

. . . We have not given sufficient attention as Christians to the method of self-control. Sublimation, though difficult, is as possible within marriage as without.

New York, N.Y. E. A. RAMIGE

. . . "Birth Control and the Christian," by Irene E. Soehren, is superb and so needed. I could wisely use reprints for parish distribution and for counseling with about-to-be-marrieds.

Milton, N. H. REV. BRADLEY LINES

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March, Tossed To and Fro

I am very much displeased and thoroughly disgusted with the February and March issues. They contain too few interesting and inspirational articles and so many advertisements one can scarcely find what good articles there are to read.

Ten Sleep, Wyo. DORA DOYLE

. . . I feel impelled to write a note expressing my appreciation of the March issue. The magazine has been a part of our family for many years but this is one of the best issues I have ever read. Every article is worth reading.

Ft. Myers, Fla. MRS. E. W. ENGLER

The Church of the States

The series you have been carrying for several years on the church in the various 50 United States has seemed to me to be one of the finest series I have ever seen anywhere. It is historical, evangelical, inspiring and beneficial to know the general picture of the Christian Church in each state.

Broken Bow, Nebr.

REV. PHILLIP GARDNER

Free Lending Library

Religious books are mailed daily to all parts of the United States by the

Zion Research Library, 120 Seaver St., Brookline, Mass. This nonsectarian Protestant library has more than 16,000 volumes covering the history of the Bible as a book, histories of the peoples mentioned in the Bible, Christian art and music, modern Biblical archaeology, introduction to Bible study, commentaries, church history, works of the early church fathers and background material on Bible lands. A book list will be mailed on request.

Brookline, Mass.

WILMA CORCORAN, Librarian

Children's Page

May I compliment you on the recent addition of a children's page. Several times I have considered not renewing my subscription because there was nothing to appeal to children. I am very happy that this situation has been remedied. Now the whole family can benefit from your fine magazine.

San Diego, Calif.

MRS. OWEN A. HARDAGE

Old Friends

CHRISTIAN HERALD has been in our home from its first issue, I'm quite sure, and has become one of the "musts" in our lives and those of our children.

Lakeland, Fla.

MRS. W. P. WHITMORE

. . . Back in 1904 a lady sent me *The Union Gospel News* that reported the Torrey-Alexander revival. *The Union Gospel News* sold to *The Home Herald* and *The Home Herald* to CHRISTIAN HERALD. And I've taken CHRISTIAN HERALD ever since. That is how much I like it and appreciate the fine spiritual help I receive from it.

Oswego, Kansas

PEARL T. McCORD

. . . I was so impressed by E. Stanley Jones' wonderful article (Don't Give Up Your World! March) that I felt constrained to order CHRISTIAN HERALD subscriptions to give as gifts. I was 84 last November so I guess I am really pretty old to take subscriptions.

Middleville, Mich.

BERNICE LANKTON

. . . I have read CHRISTIAN HERALD for nearly 60 years and value it more now than ever.

Denver, Colo. WALTER HOPKINS

. . . I recently found in the attic a CHRISTIAN HERALD (and Signs of our Times) dated December 23, 1896, Volume 19, Number 52, price 5 cents, Rev. T. DeWitt Talmage, Editor. The

CHRISTIAN HERALD

cover has photos of nine "famous evangelists of today." The center picture is of Dwight L. Moody. On page 979 is a song titled "Let Us Praise and Adore" by Lyman G. Cuyler and Ira D. Sankey. I remember as a little girl standing by our family organ as my mother played this hymn and she and I sang it. The words of the chorus have stayed with me all these years.

Silver Spring, Md.

FLORENCE A. JAMES

...I have a Sunday-school class of boys, "The Truth Seekers," at the Federated Church of Cornish, Maine. I think I have one of the oldest classes in the U.S. On February 1 we observed our 41st anniversary. It has been my good fortune to be the teacher all of the time with exception of about six months while I was in the service in 1918-19.

Cornish, Maine

CLARENCE I. LORD

Help Wanted

We pray God that the love of Lord may inspire some of our readers to come to our aid and give us share in their blessings by sending us regularly gifts of any Christian literature, even if they are much thumbed and old. Thank you for your hearing to this letter from a citizen of a far away country but co-citizen in the precious blood of our Lord and Savior Jesus Christ.

S. SAMUEL, Senior Clerk

Divisional Supt's Office (Works Br.)

Southern Railway

Vijayawada (Andhra Pradesh)

India

... I am a young Indian (Sioux) living on the reservation and am doing Christian work. I would sincerely appreciate magazines, Sunday school lessons, literature, books, songbooks or anything that can be used by young Indian children.

Box 27, Wounded Knee, S. Dak.

VINCENT HUNTS HORSE

O, Come, Come, Come

I recently came into possession of a copy of the sheet music of "The Little Brown Church," published in 1865. It occurred to me that your readers might be interested in knowing the original words of the third and fourth stanzas:

*There by the church in the valley
Lies one that I loved so well,
She sleeps, sweetly sleeps 'neath the wil-
low;
Disturb not her rest in the vale.*

*There, there by the side of that loved one
'Neath the tree where the wild flowers
bloom,*

*Where the farewell hymn shall be chanted
I shall rest by her side in the tomb.*

Kansas City, Mo.

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When to the garden of untroubled thought
 I came of late, and saw an open door,
 And wished again to enter, and explore
 The sweet, wild ways with stainless bloom inwrought,
 And bowers of innocence with beauty fraught,
 It seemed some purer voice must speak before
 I dared to tread that garden loved of yore,
 That Eden lost unknown and found unsought.
 Then just within the gate I saw a child—
 A stranger-child, yet to my heart most dear—
 Who held his hands to me and softly smiled
 With eyes that knew no shade of sin or fear;
 "Come in," he said, "and play a while with me;
 I am that little child you used to be."

Henry Van Dyke

From Mrs. C. F. Shew, Glade Spring, Va.

I know a place where the sun is like gold
 And the cherry blossoms burst like snow
 And down underneath is the loveliest nook
 Where the four-leaf clovers grow.

One leaf is for hope, and one is for faith
 And one is for love, you know
 And God put another one in for luck—
 If you search, you will find where they grow.

Ella Higginson

From Lillian Plack, Marion, Ohio, and
 Mrs. R. O. Legler, Sumner, Ill.

Back of the loaf is the snowy flour
 And back of the flour the mill;
 And back of the mill is the wheat and the shower,
 And the sun, and the Father's will.

Maltbie D. Babcock

From Laura Tooley, Boonville, Ind.

"I Remember"

Selected by RACHEL HARTMAN



What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original matter used.

TO AN AGED CHRISTIAN

Dear face, so deeply lined with life's long story;
 Dear eyes, to scenes of earth grown lately dim,
 Yet shining with the inner light of glory
 That God imparts to those who walk with Him.

Dear hands—so beautiful with scars of serving!
 Dear wrinkled hands, how faithfully they wrought
 In loving tasks for others; how unswerving
 From duty's plan—yet counting all as naught.

Dear heart, so mellowed by the joy of giving;
 So very patient grown, so calm and true;
 You bear the ripened fruit of godly living—
 No cloud can dim the glowing faith of you!

Dear tired feet—at last grown slow and weary,
 So long and steep the path that they have trod;
 A few steps more—swift flight from shadows dreary.
 And then awakening—and home—and God!

—Kathryn Blackburn Peck

From Hattie V. Gibson, Ashburnham, Mass.

As the marsh-hen secretly builds on the watery sod,
 Behold I will build me a nest on the greatness of God:
 I will fly in the greatness of God as the marsh-hen flies
 In the freedom that fills all the space
 'twixt the marsh and the skies:

By so many roots as the marsh-grass sends in the sod
 I will heartily lay me a-hold on the greatness of God:
 Oh, like to the greatness of God is the greatness within
 The range of the marshes, the liberal marshes of Glynn.

Sidney Lanier

From Aletha Snider Chitwood, Morgantown, Ind.

I HAVE BEEN long convinced intellectually of a Supreme Being. All nature pointed to it; all science affirmed it. But God to me had been an impersonal power and heretofore I flinched from anything *mystique*. Universal laws readily enough point to a Supreme Intelligence. But one does not love a Supreme Intelligence, a Universal Truth, or a Divine Law. Not until God becomes a loving Father intimately concerned with your personal problems are you able to love the Lord your God with your heart, your mind, and your soul.

—Mayling Soong Chiang, from *The Sure Victory*

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- ...up to 3½ weeks vacation pay.
- ...seven paid holidays.
- ...pensions after retirement.
- ...pay during jury service.
- ...supplemental unemployment benefits where state laws permit.
- ...life insurance.
- ...sick and accident benefits for 26 weeks.
- ...surgical insurance and 120-day hospitalization.

The companies pay full costs of all benefits except the last three, in which employees share the cost.

A top union official who addressed the 1958 Convention of the Steelworkers' Union said this:

"Now, listen to me. Hear me now! This (rise in minimum pay since 1953) represents an increase of close to 48 percent. In the same period the cost of living has risen by a little more than 8 percent."

"And we got 48!"

No question, wages and benefits in steel have been rising sharply. In fact, in virtually every industry they have risen much faster than the nation's productive efficiency has risen. That's one reason for the inflation which cuts the buying power of your dollar.

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GUILT

By SAMUEL M. SHOEMAKER

TEXT: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:17

SOME of our best psychologists tell us that guilt and hostility and anxiety are so closely associated that it is hard to know which comes first. We are likely to try to solve them and be rid of them by exact analysis, but this alone does not solve the problem. Guilt means that we are somewhere very ashamed of ourselves.

Naturally in this situation we often turn to God for help. But what do we find? Sometimes we find one of God's fierce and frightening representatives (or misrepresentatives) before we find one of His loving and redemptive ones. However false the impression, we get the idea that religion is going to add to our guilt, not help us with it.

I would draw your attention to one of the great, positive affirmations of the Bible to point up the fact this is to do God an injustice. Right after the famous John 3:16, about "God so loved the world . . ." comes John 3:17, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." J. B.

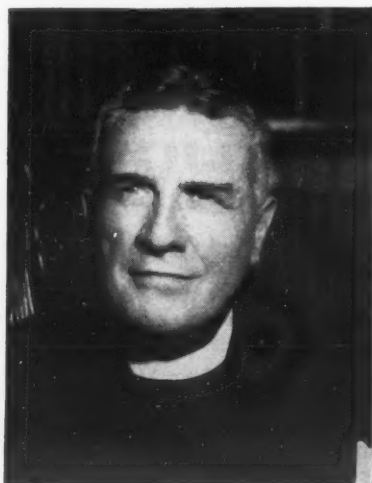
Phillips gives this, "You must understand that God has not sent His Son into the world to pass sentence upon it, but to save it through Him." This concerns the whole world of men, but it refers to what is in every case a personal transaction. We might read it, "God has not sent His Son into your life to pass sentence upon it, but to save you through Him." Some things follow about those who do not accept the salvation that has been provided; but the overwhelming impression is that God is first of all interested in salvation, in redeeming us from being just what we are without Him.

I believe that of all the faulty misrepresentations of God, none is more wicked, as none is more prevalent, than that which pictures Him as pleased when we have a crushing sense of guilt.

How does God feel about our guilt? It depends, I think, upon the motivation. If guilt is but the sum of our confusions and frustrations; if it arises from wondering what is going to happen to us or be done to us, it is ninety-ninths fear; and so it is not free enough to have in it any truly moral quality at all. It has not yet begun to get above the below-sea-level of sheer despair. It can be of no use nor pleasure to God,

ONE of the most articulate Christians of our generation, **Dr. Samuel Shoemaker**, is rector of Calvary Church (Episcopal) in Pittsburgh, Pa. From 1925 to 1952 he was rector of Calvary Church, New York City. He is widely known outside his denomination (he served the YMCA in China for several years before ordination) through his more than 25 books, "Faith That Works" radio programs and articles in many magazines.

Mrs. Shoemaker is also an author—of books on prayer and prayer groups. They have two daughters, one in prep school, the other the wife of a medical missionary under appointment, and two lively grandsons. Dr. Shoemaker's hobby is gardening which he pursues strenuously at their summer home.



for it only increases our hopelessness, and puts us farther from salvation.

The guilt that God is interested in seems to me to be, not fear-guilt, but love-guilt, i.e. the guilt that arises from our knowing that we are loved but have spurned or disappointed or wounded that love. This kind of guilt is of an entirely different order. It is free to be moral. It is free to move on, and to ask for and expect to receive forgiveness. It is the kind of guilt, I am convinced, which is referred to in John 3:19, "This is the condemnation, that light is come into the world, and men loved darkness rather than light." The guilt does not arise from never knowing the love, but from seeing it and turning one's back deliberately upon it. The love is there—it is always there. No sin of mine, however black, can displace or destroy it.

God is not sitting up there shaking an admonitory finger at us, watching to catch us out, and put down one more black mark against us in the eternal record. "If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it?" Answer: Nobody. Nobody on God's earth may abide it if God is going to be extreme to mark what is done amiss, and to come down on us with perfect justice—nobody except Jesus Christ Himself. John knew the mind of Christ, if any man did, and he said that God is love. That means God is up there cheering for us, hoping we are going to do better next time with the help and grace He wants to send us. He certainly doesn't cheer everything we do, any more than we cheer everything our children may do; but He cheers us because He loves us, as we love them.

When we forget Him, or fail Him, or ignore Him, or say He doesn't care about what we do, or doesn't hear us and isn't interested anyway, and then suddenly remember that He does care, because He is exactly like Jesus Christ, the kind of guilt that sweeps across us is as clean and bracing and transforming as a stiff breeze that blows down through a smog-laden valley and clears out the smog with fresh air. There is hope in it. We want to quit our wrong, to feel clean and forgiven again, to go on to new living. You can only feel this love-guilt when you have heard the Gospel and known something of the love of God in Christ.

This God with a pointed finger, this God with an ax out for sinners, this God that is gleeful as hell fills up with His enemies, is a kind of God for whom I can have no possible respect, let alone any desire to worship; for I know a great many human beings who are better than this, and would much rather worship one of them. This is a God, happily, who does not exist, except in

(Continued on page 37)

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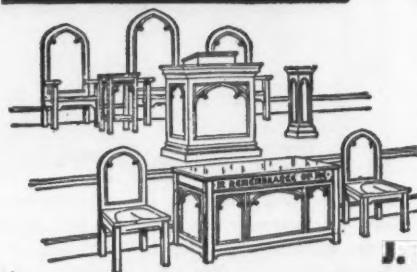


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Gabriel Courier Interprets the News

at home

MR. DULLES: Whatever else the history books will record about America's 59th Secretary of State, let them record also that the U. S. was at peace during his turbulent tenure (once the Korean war, which he inherited, was brought to a weary, wary halt). It may now and then have been a shooting peace, but at least there was no new shooting war. Considering the tensions between the inhabitants of planet earth, that was no small accomplishment.

And let this also be recorded: he had the utter respect and the personal affection of the President, who is constitutionally charged with the conduct of foreign relations. This is why John Foster Dulles could act with more confidence (and longevity) than most Secretaries of State in late decades, in an era where confidence and consistency were indispensable. Brinkmanship, his critics called it, tweezerizing a word out of a Dulles magazine article, and cartooning it into an international epithet. But there was this vivid witness to the worth of "brinkmanship": the critics were at least alive—and free. Could mousemanship have done as much for them, and for all the rest of us?

MR. HERTER: Christian Archibald Herter takes over as chief of the 35,263 employees of the State Department and administrator of its \$276,665,000 budget with an array of qualifications (including, Mr. Eisenhower dramatically made certain, satisfactory health) that in some respects surpasses that of his predecessor. Mr. Herter not only had early training in the Foreign Service, but since 1956 he's been getting the "graduate course" as Under Secretary.

His architect grandfather emigrated from Stuttgart, Germany, to the U. S. to design Fifth Avenue and Nob Hill Victorian mansions. His father and mother, painters, settled down in the Paris that had a magnetic attraction for artists. There Christian Herter was born, his parents making sure they registered his birth with the U. S. embassy. At age 9 he entered school in New York, went on to Harvard, interrupted his architectural training at Columbia to take a minor embassy post in Berlin. He was at the Versailles peace conference as aide to Joseph Grew, served in Washington under Secretary of Commerce Herbert Hoover, tried to rescue a magazine founded by Henry Ward Beecher in

Boston, entered the Massachusetts State Legislature, was elected to the U. S. Congress where he served for ten years, ran for governor of Massachusetts and won in the Eisenhower landslide of 1952 and again in 1954. In 1956, Harold Stassen turned the national spotlight upon Herter by pushing him at Richard Nixon and urging, "Let's you and him fight for the Vice Presidency." Herter diplomatically—and perhaps even providentially—declined the challenge, himself nominating Nixon at the Republican convention.

On Capitol Hill, Herter is a member of the "club"—something Mr. Dulles never quite achieved in spite of his once filling out a term as Senator from New York. Herter's biggest handicap will be, in fact, comparisons with Mr. Dulles, some minus, some plus. And he can't best serve the nation unless everyone from the President down lets him be his own man, wear his own shoes.

STOCK MARKET: The caution flags are up. Any lamb who loses his fleece in the coming "adjustment"—and the brains of the business all say it's coming, but nobody knows when—can't bleat that he wasn't warned. What are some of the signs? The high price of stocks compared with their current earnings; the sweaty-lipped concentration on "killings" by speculators; the abundance of "hot tips"; the scramble for "penny" stocks. The Securities and Exchange Commission, Federal agency that rides herd on the stock market, has announced that it "views with concern." The big investment houses are publishing advertisements designed to cool off feverish amateurs.

Basis of a possible jolt is the public's general and jovial disregard of the

glum fact that what goes up doesn't necessarily move into orbit but may come down. There's little question about the market's continuing rise *in the long run*. But note the italics. It's the short-haul operators with insufficient or borrowed resources—the boys who at heart enjoy the thrill of gambling but tell themselves (and their pastors or perhaps their parishioners) that playing the market is more respectable than playing poker—who are standing in the need of prayer.

STEEL: May 27 was for a while the date eyed apprehensively by U. S. citizens—time of Russia's threatened turn-over of garrison functions to the East Germans—but it's a dud. Another date that could in its own way touch the lives of every American is June 30. On that day, the present three-year contracts between steelworkers and steel producers expire. Will there be a strike? Will steel wages and/or steel prices go up? Tune in June 30 or thereabouts and hear for yourself.

What makes steel so important? America's is a steel-ribbed economy. There are some 500,000 workers employed in steel mills—they're the ones directly concerned. But for every one worker in the mills, there are nine others in plants making everything from bobby pins (10 thousand tons of steel every year) to automobiles (10 million tons). As goes steel, so goes the nation.

BLOOD: Every time we have occasion to comment on the doings of Governor Orval Faubus of Arkansas, this reporter is told off, somebody cancels a subscription, there is general hob. This time we'll lean over backwards to be objective. The Governor has signed



DALAI LAMA'S BROTHER, left, says the anti-Communist revolt in Tibet was sparked by Red interference with spiritual life in Buddhist monasteries of Lhasa. He is shown during press conference at Church World Service headquarters in New York, with R. Norris Wilson, CWS executive director, center, and Jan S. F. VanHoogstraten, CWS director. RNS



WHITE HOUSE VISITORS: The Methodist Council of Bishops call on the President, who is standing between Bishop G. Bromley Oxnam, left, Washington, president of the Council, and Bishop Edgar A. Love, Baltimore. Right: Three leaders of National Assn. of Evan-



gelicals reported to the Chief Executive on problems of American missionaries. L. to r.: Dr. Herbert S. Mekeel, Schenectady, N. Y., president; Dr. Clyde W. Taylor, Washington, a secretary; Dr. George L. Ford, Wheaton, Ill., executive director.

BNS

into law a bill requiring blood banks in the state to differentiate between "white" blood and "Negro" blood. That is, so far as origin is concerned. Physicians say that you can't tell the difference otherwise. Pathologists and medical experts had termed the bill "ridiculous," and we quote them objectively. The measure was opposed by administrators of the Arkansas Baptist Hospital and St. Vincent's Roman Catholic Infirmary. Governor Faubus said that one reason he had signed the bill was the possibility that sickle cell anemia, a hereditary ailment usually found in Negroes, could be transmitted through blood transfusions to whites. "While most doctors say the disease is not transmissible, there remains some doubt," he stated. Physicians pointed out that persons with the ailment are not accepted as blood donors.

And, just as objectively as anything, we direct your attention to Acts 17:26, for whatever additional light it has to shed.

COURIER'S CUES: Gross National Product (total of all business done) probably will reach a half trillion dollars in a year; sounds spectacular and it is, but a half trillion is simply \$500 billion, and the figure stands at \$475 billion right now.

Grim side of the picture: their previous jobs simply don't exist for about one million unemployed workers; reason, automation, increased productivity per worker. . . . In fiscal 1960, interest on the national debt will cost the government almost \$8 billion. . . . Encouragement-to-Senior-Citizens Dept.: Mr. Dulles carried his heaviest load from age 65 to 71; West German Chancellor Adenauer (now 83) was "an international nobody" until 70.

abroad

TIBET: It's easy enough to say, "Give the Reds enough rope and they'll hang

themselves." Trouble is, a lot of innocent bystanders get hanged in the process. As for example in Tibet. Human suffering is always tragic, and it is doubly so when well-armed aggressors roll over poorly-armed and outnumbered defenders. Tibet nettled the Reds, first of all because, Everest fashion, it was "there." In 1951 the Chinese Communists moved in, promising through 17 points everything from non-interference with religious customs to autonomy in internal affairs (which were about all the affairs that Tibet had anyway). Resentment boiled up through the years when the promises were repeatedly violated. In March of this year the Communists invited the Dalai Lama to attend a "cultural show" at the Red Chinese headquarters in Lhasa. It looked like a crude plot to arrest the god-king leader, and touched off the revolt. The Reds set about crushing the revolution, Hungarian-style. The Dalai Lama escaped, fled disguised over the mountains into India, turned up at Kanzev Mane.

Fence-sitting independent nations of the Far East, and particularly India, were badly jolted. This time, they couldn't close their eyes. Here was Hungary in their own back yard. Red China's sheep's clothing was slipping.

HOW HIGH? And although British Foreign Secretary Selwyn Lloyd told the House of Commons that the right of high-altitude flights to Berlin should be exercised "from time to time as necessary," it was a somewhat less than hilarious endorsement. The flights and reaction pro and con had made necessary not only the Lloyd response but the Macmillan speech. American planes had been in the habit of going through the air corridor to Berlin at less than 10,000 feet. Suddenly, a U. S. C-130 went in above that—ostensibly because the plane could best fly at a higher altitude, actually as a claim-reinforcing operation with the approval

of President Eisenhower and the National Security Council. And of course the British and Soviets had advance notice through the flight plan filed with the Berlin Air Safety Center. Russia called the flight "provocative," sent harassing fighters, said that because we had not exercised the right to fly above 10,000, we had relinquished that right—precisely the reason for our doing it. Britain felt that with negotiations so delicately poised, America was letting loose a bull in a china shop. What if somebody smashed the Spode? British newspapers and spokesmen even charged that the Pentagon was defying President Eisenhower—and the State Department—a curious accusation indeed. As the Dalai Lama had occasion to state in India, so Mr. Herter had occasion to state in Washington, that neither the State Department nor the President had been coerced, kidnapped or otherwise thwarted by any Pentagon machinations.

CASTRO: He came. He was seen. Whether he conquered or was conquered, who knows? Fidel Castro, Prime Minister of Cuba, is a man of two tenses. In one—the past tense—he gets nothing but cheers. His accomplishment was, pound for pound, as spectacular as those of the great Latin American heroes. Starting with nothing but bare hands, he brought down a despot whose fall was long overdue, and he did it in the face of a public opinion to the North which regards the status quo, however unsavory, to be preferable to political upheaval, however ultimately good. For what he *has* done, the young Dr. Castro was lauded on his visit to the United States. For what he *will* do, the cheers give way to a bit of headshaking. Nobody is sure of the Castro future tense. Perhaps he himself does not know. His first job was winning a revolution. His aim was to better the lot of his people. It was a hard fight. It didn't allow much time for planning what to do

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after the victory. He intends to hold democratic elections—eventually. He says he opposes Communism, but his own brother Raoul is regarded as a Communist. He is for agrarian reform, and hopes to rebuild the Cuban economy on this foundation. Fine—but not too many years ago, agrarian reform was the name being given to what was happening in Red China.

church news

LAITY: The Rev. Joseph H. Fichter, Jesuit chairman of the sociology department at Loyola University, New Orleans, told 150 priests of the Archdiocese of Chicago that it was "shocking" that in American society, which "talks democracy," the Roman Catholic layman is given so little parish authority. "The [Catholic] Church is the only large-scale organization in the United States that has no room for professionals other than clergy. We can't have all opinion-making authority [vested] in the clergy and all responsibility in the laity."

This strikes us as being a rather significant statement, though Father Fichter may get a hushing from others of his church. If such a statement has been voiced before, we didn't happen to hear it. Should the Roman Catholic Church move toward a more responsible use of laymen, while Protestant churches appear to be moving away from it, that would be significant indeed!

JAZZ MASS: What did you think of the "combo" brought into St. Paul's Episcopal Church on the Green, Norwalk, Conn., for a jazz mass? Prayers and chants, you will recall, were interspersed with improvisations of hit tunes. The "Gloria" was in foxtrot. A jazz melody predominated in the "Creed," "Sanctus" and "Our Father." As the worshipers arrived, the ensemble played a progressive jazz improvisation of "I'll Remember April." After the "Agnus Dei" came "Lover, Come Back to Me." And so on. There's something about it all that *could* make one ill. Easily.

Dr. Bob Cook, board chairman of Youth for Christ, had one of the best comments on it we've read: "I've seen many people die in my years as a minister, but I have yet to hear one of them ask for the 'St. Louis Blues' or 'Lover, Come Back to Me' as they lay dying. When people are most sincere they want songs that put them in touch with God."

Personally, we wonder what there is left to "bring into" the church? Everything's been done now, except maybe striptease. And what has all the bringing-into accomplished? If a church is

nothing more than an assemblage of cool cats or of entertainment-seekers, it is not the kind of church that will save the world. Furthermore, the jazz is always cooler somewhere else, and the show is always better in a place where the show's the thing. The church can do well and uniquely only what is its mission to do—*preach the Gospel*.

NAE: At the 17th annual convention of the National Association of Evangelicals, meeting this year at Los Angeles, it was apparent that religious conservatism's vast and unrelenting zeal was achieving social and educational maturity. Dr. Carl F. H. Henry, editor of *Christianity Today*, while decrying the loss of a "moral axis" in American education, called for a chain of accredited evangelical institutions from coast to coast, strengthened and enlarged through evangelical planning. "Meeting the highest secular standards of education is an imperative precondition of evangelical academic strength. Evangelical schools will best preserve their academic priorities by seeking the administrative leadership of devout scholars who themselves have earned the highest degrees and thus as a symbol of educational achievement can inspire evangelical youth. Doubtless the veneration of earned doctorates has its perils, for even an earned sheepskin can cloak a worthless wolf. But schools that lean for leadership primarily upon evangelists and public relations experts for their financial and promotional advantage tend almost inevitably to lower their academic sights."

Dr. Clyde W. Taylor, NAE secretary for public affairs, declared that American missionaries abroad need to reassess traditional mission programs in the light of changing political and economic conditions in countries where they serve. He urged American missions to place more emphasis on youth work, learn more about Communism and how to fight it, train more native lay men and women to spread the Gospel, employ missionaries of other races and nationalities when necessary, and be willing to turn over schools and hospitals to local governments and confine themselves to a spiritual ministry where conditions require such action.

Law enforcement, the obscene literature problem, child adoption, sex education in the local church were program topics indicating a social awareness which in the past has not been closely identified with evangelism.

The Rev. Dr. Herbert S. Mekeel, minister of First Presbyterian Church, Schenectady, N. Y., was re-elected for a second one-year term as president of NAE. Dr. Stephen W. Paine, president of Houghton College, Houghton, N. Y.,

was named to head a committee to arrange the program for the 1960 convention to be held in Chicago.

STATEMENT OF FAITH: Next month, the second General Synod of the United Church of Christ (being formed by the merger of Congregational Christian Churches with the Evangelical and Reformed Church) will consider what amounts to a new creed. This is historic, in that Congregational churches are traditionally non-creedal, and that this Statement of Faith is an attempt to weld together the beliefs of two denominations of unlike polity. Dr. John C. Bennett of Union Theological Seminary, a member of the commission which prepared the statement emphasized that it "breaks through the stereotypes and conventional labels of theology and deals with the essential Biblical faith that has been recovered by Protestants during the last generation." See for yourself:

We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ and our Father, to whose deeds we gladly testify: He calls the worlds into being, creates man in His own image and sets before him the ways of life and death. He seeks in holy love to save His people from aimlessness and sin. He judges men and nations by His righteous will declared through prophets and apostles.

In Jesus Christ, the man of Nazareth, our crucified and risen Lord, He has come to us, shared our common lot, conquered sin and death, and reconciled the world to Himself.

He bestows upon us His Holy Spirit, creating and renewing the Church of Jesus Christ, binding in covenant faithful people of all ages, tongues and races.

He calls us into His Church to accept the cost and joy of discipleship, to be His servants in the service of men, to proclaim the gospel to all the world and resist the powers of evil, to share in Christ's baptism and eat at His table, to join Him in His passion and victory.

He promises, to all who trust Him, forgiveness of sins and fullness of grace, courage in the struggle for justice and peace, His presence in trial and rejoicing, and eternal life in His kingdom which has no end.

Blessing and honor, glory and power be unto Him! Amen.

IN BRIEF: The Anglican church has appointed the Right Rev. Stephen F. Bayne, Protestant Episcopal Bishop of Olympia, Wash., as Anglican executive officer, a new position which makes him in effect number-two man to the Archbishop of Canterbury, and dramatizes the importance of the church in the United States.

The Executive Board of the United Lutheran Church in America has selected a committee of ten, including clergymen and members of the medical profession, to make a study of "the entire field of anointing and healing."

SAVE THE CHILDREN

FEDERATION



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Christos' parents were married just after the war when everyone hoped for a better future. Instead, Communist inspired uprisings spread over the country. Christos' father, joined the National Guard and took part in many battles. When guerilla bands entered his village they destroyed his house and burned all his belongings.

Life for Christos' family began all over—from nothing. They now live in a hut with a roof of straw. They own three pieces of furniture. All must sleep on straw mats on the cold earthen floor. Their only property is a

quarter acre of land which the father cultivates early in the morning and after dark. During the daylight hours he must work on other farmers' land for daily wages to buy food.

Christos sees his father's plight and thinks, "My father struggles for a better future; I must help him." At the age of 10, Christos still has hope.

Save the children and you save the family

If only someone could extend a hand to help Christos and his family help themselves, give them courage for the future that looks so dark at this moment. Someone can, and that someone is you. A child like Christos becomes "your child" through an SCF Sponsorship and receives food packages, warm clothing and many other material benefits in your name. But the whole family receives the greatest gift of all—"hope." You may correspond with your child and discover for yourself what your understanding and generosity means to a struggling family. Won't you please fill in the coupon now?

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Readers of *Our Sunday Visitor*, Roman Catholic weekly, are underwriting complimentary one-year subscriptions to the paper for Protestants, in what they are calling "Operation Understanding." . . . June 4-9, the American Baptists hold their annual convention at Des Moines and vote on Dr. Edwin H. Tuller as their new General Secretary, the denomination's top post. . . . Sheikh Mahmud Shaltut, one of Egypt's top Moslem leaders, has called for a *Jihad* or holy war against Communism by all Moslems throughout the world. . . . To aid refugees from Tibet, emergency funds of \$10,000 in cash, and food valued at an equal amount, have been rushed to North India by Church World Service. . . . At the end of 1958, the Bible or its parts were reported by American Bible Society to have been published in 1,136 languages. . . . A complete new translation of the Bible, *The Berkeley Version in Modern English*, has been put out by Zondervan. . . . The 45th International Christian Endeavor Convention meets in Philadelphia July 6-11. . . . Dr. Evan H. Bergwall, president of Taylor University since 1951, has resigned. . . . The Church of the Brethren has dedicated its new \$1,623,000 world headquarters building in Elgin, Illinois.

temperance

OKLAHOMA: Was Prohibition worth anything during the 51 years the state had it, and is its demise anything to mourn now? Gov. J. Howard Edmondson forced repeal simply by enforcing the law. He made it hard to drink. When the vote on repeal or no repeal came up, the drinkers went to the polls. Prohibition lost—though not by any landslide, if you noticed the fine print. But if there were enough drinkers or would-be drinkers to kill the old law, was the old law worth keeping alive? The propagandists say that it wasn't—and that it isn't in Mississippi, the one last state still technically on the water wagon. Dry Mississippi, they point out, even taxes its illegal liquor sales, and makes a hefty \$2.4 million a year by so doing.

But there's one thing they don't say. Sure, there was drinking in Oklahoma under Prohibition, and there's drinking in Mississippi—but not pushed under your nose at every turn. It was and is an under-the-counter and back-room operation. Hypocrisy? Maybe. But at least the neon lights were kept from flashing and the taverns from multiplying on the main streets. That's not everything. But it's something.

You can bet on this—Oklahoma's going to be different, look different, smell different.

Editorially Speaking...

LIE DOWN! LOOK UP! GET UP! GO ON!!

I HAVE been reading the 23rd Psalm with new understanding. "He maketh me to lie down in green pastures." Sometimes it takes a wallop, a terrific wallop, to make a man lie down, stretch out, relax—and recover.

Years ago, more than 30 of them, I started with Mrs. Poling and our two sons and eldest daughter, from Lake Sunapee in New Hampshire for a World's Christian Endeavor Convention in New York City. It was the Fourth of July. I never reached that convention. We all landed in a Northampton, Massachusetts hospital. I had been responsible for the arrangements for the convention. I knew that, of course, it just could not happen without my presence. Well, it did! And I think that it is the universal consensus that my very absence did more for the convention than my presence could have done.

Through that torrid summer I lay in a hospital bed, vertebrae broken, hip smashed, ribs fractured—but why add to the list? Our sons and daughter and Mrs. Poling were there with me. Their injuries were painful and serious, too, though not as complete, thank God, as mine. Eventually, in a great Southwest desert we found a complete recovery.

Again God was very good, and when finally I returned to my youth and church activities, I gradually became physically stronger than I had been before the accident. But beyond physical recovery under the sapphire skies of Arizona and later riding down the trails of the storied past, I came upon a new and more abundant life. I saw the vast splendor that no man ever sees—or at least I could not have seen—until he lies down to look up where he may behold it.

"He maketh me to lie down in green pastures, He leadeth me beside the still waters, He restoreth my soul." But have we not all discovered that any vacation looked forward to eagerly is a bore when it becomes enforced, when beyond our will we are detained from family and friends and work? There is a time when we would, and indeed when we must, if it is possible for us so to do—get up, get back and go on.

Again I have reached that time. There are rugged days and nights behind me, but even these nights were filled with thoughts and with memories that

comforted and healed and there was about me a veritable "cloud" of witnesses of which the Scriptures have told us.

I came from the hospital, as I know so many of you have come, with spiritual compensations that transcend and surpass the pain. And now the challenge, vivid, vital and dynamic is "Go on."

Maltbie Babcock has it in his immortal song: "We are not here to play, to dream, to drift; we have hard work to do and loads to lift; shun not the struggle, face it; 'tis God's gift, be strong."

FLYING SAUCERS?

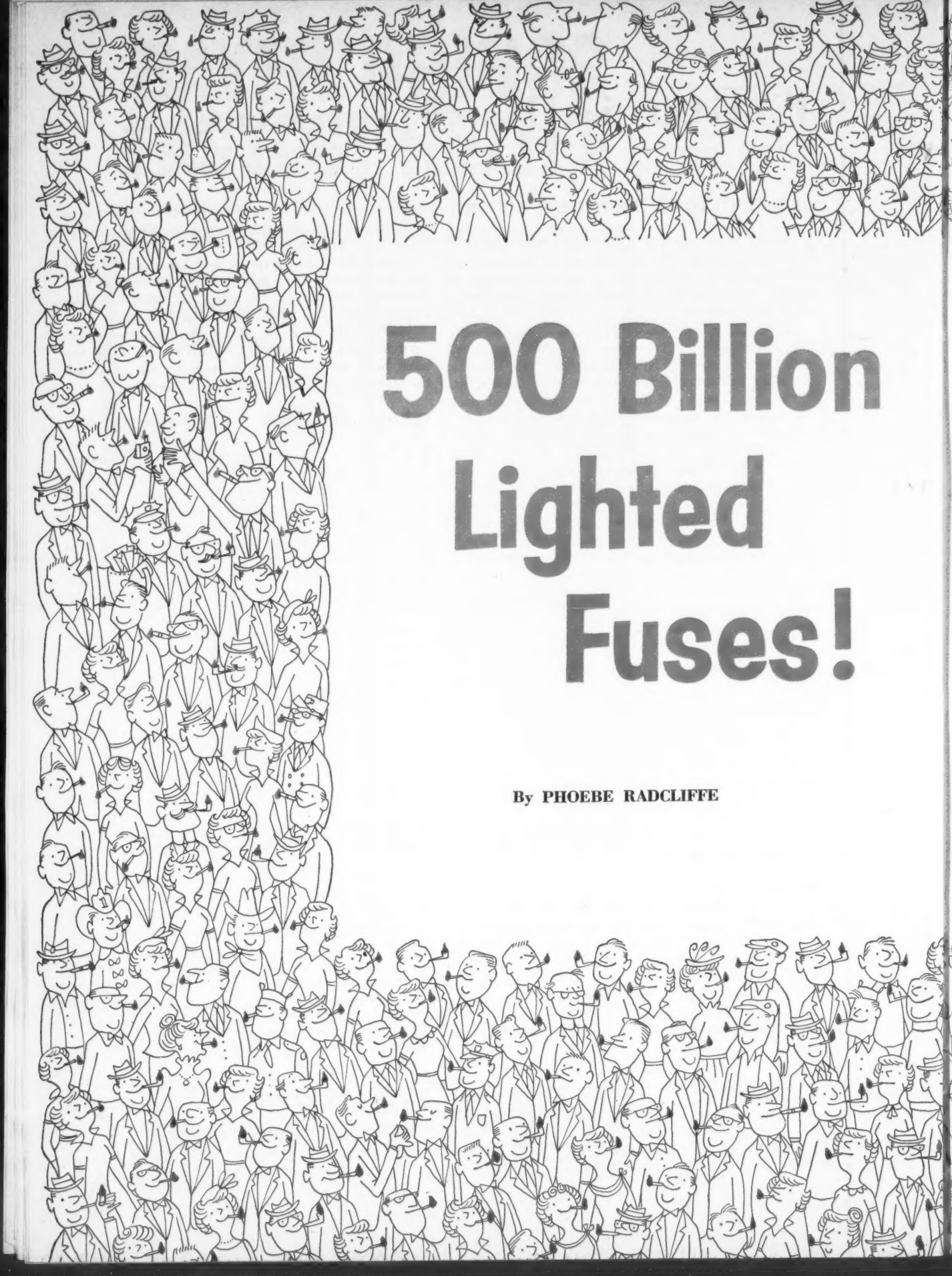
IN MARCH of this year, Rear Admiral George Dufek issued a statement in Wellington, New Zealand, in which he said: "The existence of flying saucers cannot be discounted" and he went on, "I think it is very stupid for human beings to think that no one else in the universe is as intelligent as we are." Admiral Dufek had just retired as Commander of the United States Research and Exploration Program in the Antarctic. He then commented that it was possible that meteors, "previously exploded in the earth's atmosphere, were saucers driven from Venus or other planets by intelligent creatures."

Well, you may take that or leave it. In an early issue of CHRISTIAN HERALD we shall have what is, I think, a unique and revolutionary article on saucers with their possible theological implications. The article is now being prepared by an outstanding clergyman who is also a distinguished author and publicist.

Thank You and God Bless You. Once again I have had occasion to test the affirmation of my personal faith. After rugged days and nights, I am making a sound recovery from a major operation into which I came suddenly and without warning. Wonderful surgeons, doctors and nurses were with me and my loved ones and friends lifted me up upon a veritable tide of prayer. How I wish I could personally reply to each of you! But this utterly inadequate expression of gratitude that cannot be voiced or written in words is the best and most that I can do. Thank you, thank you, and always and forever, God bless you!

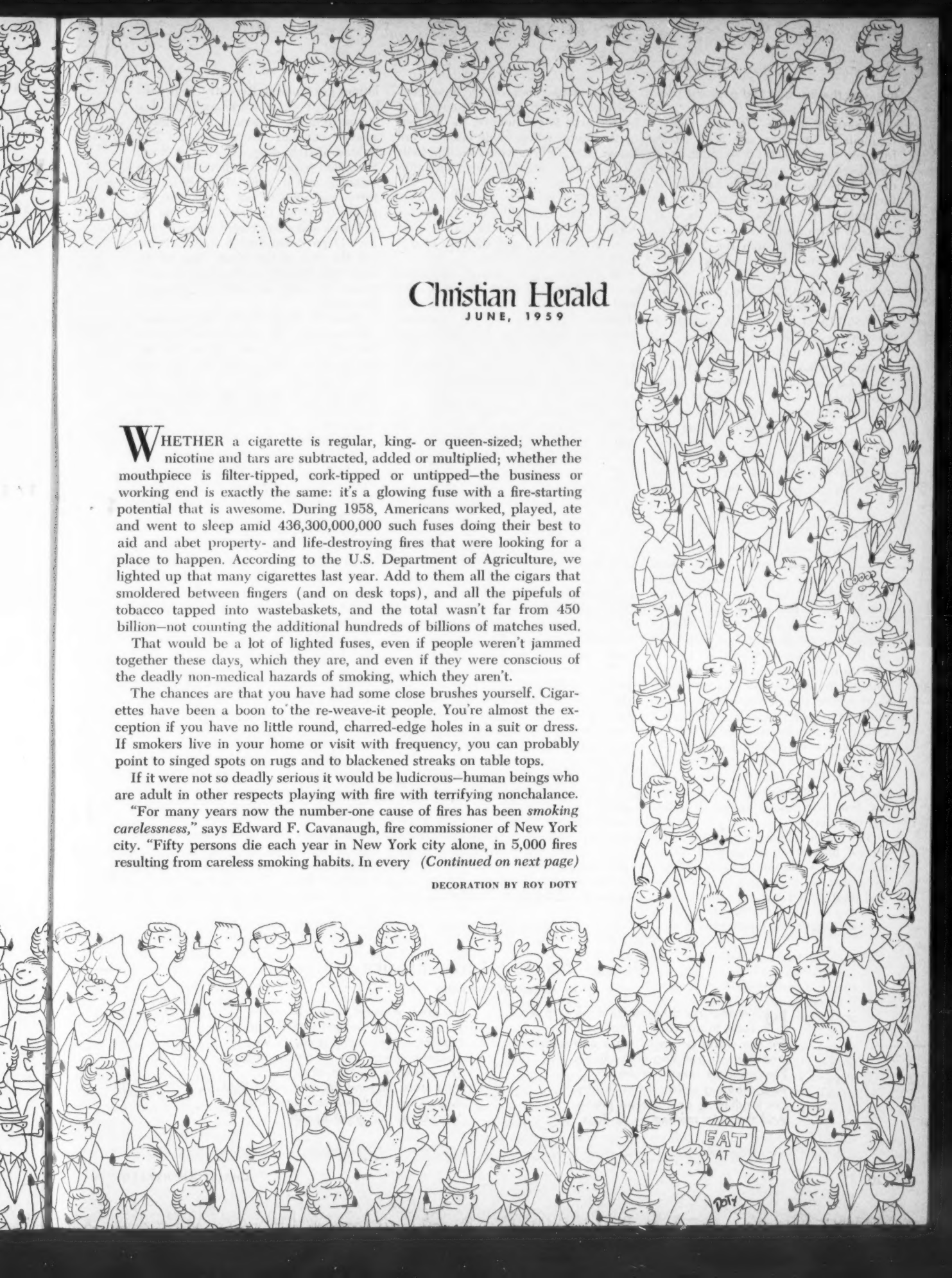
Daniel A. Poling

EDITOR OF CHRISTIAN HERALD



500 Billion Lighted Fuses!

By PHOEBE RADCLIFFE



Christian Herald

JUNE, 1959

WHETHER a cigarette is regular, king- or queen-sized; whether nicotine and tars are subtracted, added or multiplied; whether the mouthpiece is filter-tipped, cork-tipped or untipped—the business or working end is exactly the same: it's a glowing fuse with a fire-starting potential that is awesome. During 1958, Americans worked, played, ate and went to sleep amid 436,300,000,000 such fuses doing their best to aid and abet property- and life-destroying fires that were looking for a place to happen. According to the U.S. Department of Agriculture, we lighted up that many cigarettes last year. Add to them all the cigars that smoldered between fingers (and on desk tops), and all the pipefuls of tobacco tapped into wastebaskets, and the total wasn't far from 450 billion—not counting the additional hundreds of billions of matches used.

That would be a lot of lighted fuses, even if people weren't jammed together these days, which they are, and even if they were conscious of the deadly non-medical hazards of smoking, which they aren't.

The chances are that you have had some close brushes yourself. Cigarettes have been a boon to the re-weave-it people. You're almost the exception if you have no little round, charred-edge holes in a suit or dress. If smokers live in your home or visit with frequency, you can probably point to singed spots on rugs and to blackened streaks on table tops.

If it were not so deadly serious it would be ludicrous—human beings who are adult in other respects playing with fire with terrifying nonchalance.

"For many years now the number-one cause of fires has been *smoking carelessness*," says Edward F. Cavanaugh, fire commissioner of New York city. "Fifty persons die each year in New York city alone, in 5,000 fires resulting from careless smoking habits. In every (Continued on next page)

DECORATION BY ROY DOTY

EAT
AT

instance the fire was 100 per cent preventable."

According to the National Safety Council: "Cigarettes are responsible for more than 100,000 fires annually in buildings and an equal number outdoors in rubbish and trash, brush and forest areas. These fires cause hundreds of fatalities, thousands of injuries, and a loss of tens of millions of dollars."

A recent report from the National Board of Fire Underwriters states: "Our study of the *known* causes of fires for the decade 1947-1956 reveals that matches and smoking were responsible for 656,715 claims in that period, or 25.8 per cent of the total."

Although no one will ever know positively what caused the fire in the Hotel La Salle in Chicago some years ago, which took the lives of 61 guests and employees, one theory held by engineers puts the blame on a burning cigarette. It is thought that one was flipped from the elevator through the small opening in the elevator shaft into the concealed space behind a wall seat in the cocktail lounge.

Shortly after midnight, one of the guests noticed a wisp of smoke coming from behind the wall bench. Pulling it out, he discovered the fire. Employees and guests tried unsuccessfully to extinguish the flames with wet towels and a fire extinguisher. Their futile efforts caused a critical delay in calling the fire department and gave the fire a chance to spread.

With flashing speed the blaze swept through the lounge and adjacent coffee shop where the decorations and wall finish were highly inflammable. Then it spread to the lobby, feeding on the handsome wood veneer paneling. The centrally located stairways and elevator shaft acted as a chimney, adding to the fire's fury as it raged up the stairs, driving heat and smoke ahead of it into the corridors.

The heroic telephone operator on the second floor stuck to her post, giving the alarm to the guests, until she was overcome by poisonous smoke fumes and died of suffocation.

Guests with rooms off the inner central court were trapped and could not be rescued. Some jumped to the roof of the lobby where their bodies were found later. Others were found in halls or bedrooms, dead of burns or suffocation.

All it took was just one lighted fuse.

The Hotel Canfield fire in Dubuque, Iowa, where 14 lost their lives, was attributed to improper disposal of discarded cigarettes.

Waitresses in the lounge had been instructed to gather up the cigarettes and butts left on the tables and put them in a cardboard carton in a small closet off the lounge. Late one night some young people heard what they thought was the gnawing of a mouse and found the wall behind the carton was burning.

The fire spread so rapidly there was no time to warn the guests. Most of the loss of life was in the upper floors, due to burns or asphyxiation.

"FIREPROOF" hotels burn too. Speaking of the Winecoff disaster in Atlanta, Georgia, James K. McElroy, engineer for the National Fire Protection Association, said, "The loss of 119 lives and the injury of 90 persons as the result of fire in the early morning hours, is essentially the effect of over-confidence in a type of structure for a great many years commonly and erroneously described as 'fireproof' by many engineers and believed to be so by the public."

"The screams of the Winecoff occupants and the dull thud of bodies hurtling into the streets should eliminate for all time the illusion that this and other buildings, classified as 'fireproof,' are secure against all perils to safety without adequate safeguards."

Fires in office buildings and lofts due to careless smoking are common. A lighted match negligently thrown into a wastepaper basket can easily start a fire, especially if the wastebasket contains carbon paper which is highly flammable.

Smoking is forbidden by law in many warehouses but all too often these regu-

lations are ignored. Recently, in Brooklyn, New York, a workman lighted a cigarette in the basement of a building where bananas were stored. The lighted match dropped on the floor. Shredded papers lying there blazed up instantly and in spite of the efforts of three workmen to put it out, the fire spread rapidly. The building went up in flames and only prompt action by the Fire Department kept it from destroying the rest of the block. One of the men who fought the fire died of suffocation—but not the one who dropped the match.

Most shocking of all is the tremendous number of fires that occur in homes throughout the country. Every day approximately 1300 homes are damaged or destroyed. Thirteen people are burned to death or asphyxiated—one-fifth of them children five years old or younger.

Again the major cause of these fires is careless smoking. And says the National Board of Fire Underwriters, "By far the deadliest aspect of the cigarette fire hazard is that of persons falling asleep while smoking in bed or in overstuffed furniture."

In many cases, the victim dozes off with a lighted cigarette in his hand. It slips from his fingers and falls on the bed or chair and, burning through the sheet or upholstery fabric, reaches the cotton padding. Here it starts a smoldering fire. The imperfect combustion produces carbon monoxide and other toxic gases. The victim inhales these fumes more and more deeply until he becomes unconscious and expires, dying of suffocation not burns.

A young widow living in a suburban Connecticut community had no thought of the frightful consequences when she got wearily into bed and lighted a cigarette, after putting her two little girls to sleep in the adjoining room.

Suddenly she was aroused by the smell of smoke and found she had fallen asleep with the lighted cigarette in her hand. Now her pillow was
(Continued on page 38)

Grace for the Late Hours

By MARGARET WIDDEMER

NOW that my dreams are done with me,
Lord, thank You for reality.
For the warm peace of walls and doors
And the soft treading of my floors,
For branches lovely on the sky
And shouting children running by,
For kindness, and spoken praise,
And the calm moving by of days.

For cool of water, brush of air,
For warmth of sunlight on my hair,
For sunset's rose-and-gold, to bless
These evenings with bright quietness,
For music by my bed at night,
And stars, beyond my own small light . . .
And, when all these may pass from me,
You, Lord, the great Reality.

By CATHERINE MARSHALL
Woman's Editor



The Charlotte (N.C.) Observer

How You Can Find God's Will

THE high-school senior had come to Washington with other members of her class to see her nation's capital at cherry-blossom time. But she had things on her mind more weighty than cherry blossoms. "For several years now," she told me, "I've thought that I want to be a nurse. But my family feels that I'd be making a mistake to enter nurse's training next fall—or any fall. How can I know for sure whether or not nursing is what God wants me to do as my life's work?"

Soon after this my mail brought a letter from a college boy. He wrote that he is preparing to be a minister and is all but engaged to a certain girl.

"This girl is a Christian, but it's a sort of inherited Christianity and she seems to have no zeal for it. . . . Now I know how important it is for a minister to have a wife who wants to know God as eagerly as her husband does. . . . I also know that it is possible for God to guide others in different ways. . . . So how can I find out for sure whether or not this is the right girl for me?"

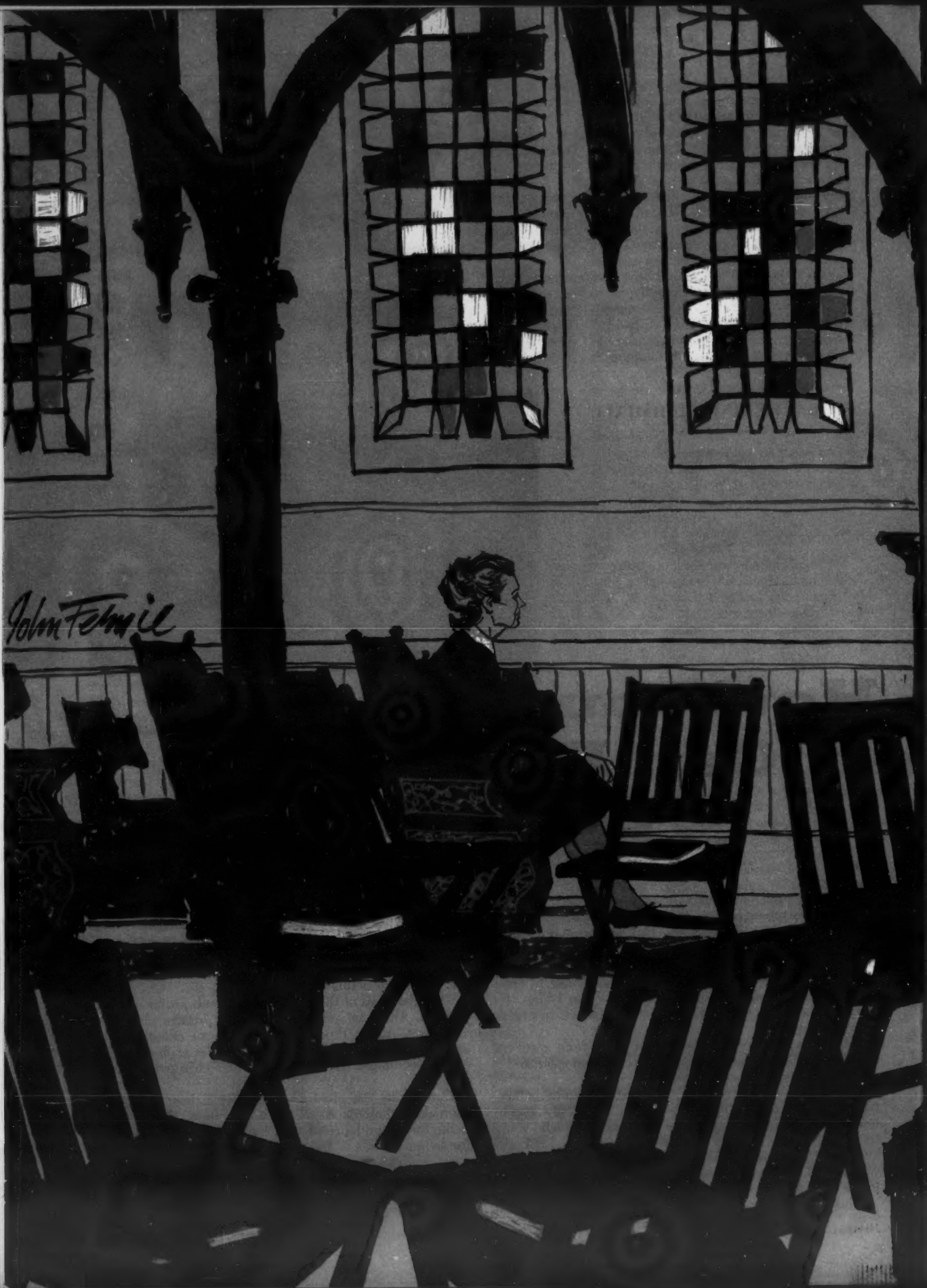
Then a telephone call posed this problem. . . . A man

sees the need for some bowling alleys in Washington where no liquor will be served and where the atmosphere will be right for Christian teen-agers. He now has an opening to buy some alleys, but will have to take some financial risk to do so. His question: Is his dream about the bowling alleys just his idea or is this God's leading?

These questions of these three individuals are by no means unusual. All of us are aware that our human choices are important. At the time of each choice we stand at one of life's crossroads. And how many examples each of us could cite of seemingly trivial decisions that changed the course of a life!

Christianity has always taught that a definite technique for making these decisions is available to us. That technique is the direct guidance of God for the individual. The basis for believing this is the clear teaching of the New Testament, both in the great sweep of its teaching, as well as in certain specific promises. And this New Testament teaching rests squarely on three pillars: (1) That God has all-wisdom; hence knows

(Continued on page 56)





PRAYIN' PLACE

By MILDRED BROWN DUNCAN

MELLIE spread the snowy cloth over the scarred communion table, straightening it with the same nimble movements she might smooth her feather beds, tighten the lid on a jar of preserves or slip a setting of eggs under a hen. There was a certain tenderness that endows only the hands of a woman who loves being a woman and doing a woman's work.

She stepped back to make sure the crocheted emblem was perfectly centered. Then with great care she dusted the worn altar Bible and placed it on the table, opening it to the Twenty-fourth Psalm, her favorite. She filled a clean jar with the bubbly spring water she'd dipped from the churchyard spring and began to arrange deftly the blazing zinnias she had brought from home. The previous Sunday she had heard one of the ladies say that someone should donate a fitting vase because the jar reminded one of a bootlegger. To that Mellie had answered that even if bootleggers had disgraced jars, the flowers the jars held were just as pleasing to the Lord and that seeing a bootlegger in church would make Him even happier!

Mellie came to the little church every Saturday afternoon to make things ready for the Sunday service. She had done it for years, always refusing help when it was offered. She did it because she loved it. For a special reason she wanted to do it alone.

Today she had swept the aisles and the area around the pulpit—she swept the whole building only once a month unless rain caused a lot of mud tracking—distributed the few hymnals as best she could, arranged a semi-circle of chairs beside the organ for the choir and dusted the pulpit. Now, having completed the flower and

ILLUSTRATED BY JOHN FERNIE

When her work was finished, she went to that front pew and there she poured out her heart.

Bible arrangement, she was through for another week.

She dropped wearily on the front pew. From where she sat she could see the top of the mountain near the church. The dying sun reached its flaming rays over the rim as though it were desperately holding on. Its light came through the dusty window panes and spread a golden haze over the entire room, picking up lights in the varnish left on the pews and organ. It was breathtakingly beautiful and any other time Mellie would have been a most appreciative audience. Not today. The burden she carried was a weight on her heart and she could think of nothing else. She had never been one to carry trouble for long and her "housekeeping for the Lord," as she termed her love labor, had a lot to do with it.

Each week when her work was finished, she locked the door from the inside, dropped on her knees or sat on the front pew, depending on the condition of the rheumatism in her knees, and poured out her heart to God. All week long when something bothered her, she would raise her eyes above the mountain and say, "Help me stand this till Saturday and we'll settle it then."

Along with flowers and dusting rags, she brought with her each time a heart full of things to talk over. Mostly they concerned other people. For months she had prayed for one crusty old backslider. When he finally came to church she thanked the Lord, adding silently, "I'll thank you proper on Saturday." And she did.

Mellie had never prayed aloud in a church service and indeed would have

got all flustered if asked to do so, but there alone she could talk to the Lord as easily as though he sat beside her resting his back too. Usually she began by thanking Him for her blessings and His loving care that was as real to her as the shabby dress she wore. From there she proceeded to talk to Him about the problems in the village. She always closed with a modest request for strength and help for the coming week. But today she could not concentrate on other folk's trouble or even her blessings until the knot in her chest was untied so she could breathe.

She bent her head and stared silently at her hands folded in her lap. Slowly she raised her eyes to a small patch of sky beyond the mountain. "Lord, I've got to get this thing settled about Martha today. I've been so mixed up ever since she came home over two weeks ago." She paused, swallowed hard and went on.

"SHE's so young and I love her so and You know it was like a part of me died when she ran away and married that no-good—there I go judging again and I promised You I wouldn't. But You know yourself how he keeps changing jobs and can't settle down. From the day You gave her to me and I knew there'd never be another, she was so special. I wanted so much for her, things I never had—a lot of learning, good clothes and, well, You know. And then he came along! Him and his fast talk. Swept her off her feet, took her over the mountain and brought her back married.

"That was hard to swallow, having all my dreams for her dashed at my feet. I thought I couldn't take it but

her father kept telling me to act sensible and be glad she was happy. And she was. I could see it every time she looked at him. Her father accused me of being selfish and wanting to keep her little and with us. After she left I did try to be sensible, like he said, and make myself act happy about it. And then she came home.

"She was alone and I knew the minute I looked at her there'd been trouble. But I declare, it was so good just to see her and have her in the house again that I just was glad she was there and didn't ask questions. It wasn't the same, though. She was restless. Stared out the window a lot and only half listened when someone spoke.

"Then she came out with it. They'd had not just one fight, but several. Oh, not the kind the miners around here have with their fists, but with words—leaving bruises and scars on the inside. The fights came closer and closer together. When she couldn't take any more she came home. She didn't give me many details. I had to fill in. . . ."

The tears had been flowing down Mellie's face unheeded but now a sob caught in her throat and she could not go on. She coughed and cleared her throat. Then she continued.

"Listen at me, running on like this! And You know all about it. Well, since the day she asked me what she should do about going back, I've been nearly out of my mind. I can tell her not to go and she won't and I'll have her with me for good."

She pressed her lips together as though to taste the sweetness of her words.

"Or, I can tell her to go back and try again and she'd leave tonight. I know it should be her decision and maybe it is really. I could be exaggerating—or just hoping that she still needs me. Anyway, the past few days she has asked me several times what I thought. I don't know what to tell her and so far I haven't told her anything."

Then Mellie heard herself saying the words she'd been fighting against, the words she could not say the week before. She had not planned to say them now, and yet there they hung in the air, clear and committing. "I'll say whatever You want me to say."

After that a quiet peace surged through her and as the shadows deepened she sat and waited for an answer. No answer came.

Finally she arose and slowly made her way down the narrow splintery aisle. As she put her hand on the heavy door to open it she glanced at the pew she'd left and said, "Remember, if she goes I'll have to give her bus fare and there'll go the money I've been saving for a vase for the communion
(Continued on page 53)

God's Peanut Butter

A FRIEND of ours, a deeply religious woman, had experienced more than her share of trouble. She was valiantly trying to support her disabled husband and three small children, but the money she made from washing and ironing and caring for neighbors' children was never enough.

My wife and I decided we'd like to help, and purchased a good-sized order of groceries. Wishing to keep our gift anonymous, we placed it on Martha's doorstep at an early hour.

Later that day, accompanied by our small son, Danny, 5, we paid our friend a casual visit. Martha's eyes were still moist.

"Isn't the good Lord wonderful!" she beamed. "You know, I just didn't see how we'd make it through the

week. The cupboard was nearly bare. Then I remembered the Scripture, 'Ask and ye shall receive.' So—I asked."

She led us to the kitchen table piled high with jars and boxes and canned goods. Her eyes were like two shining stars. "And I received. It was a present from the Lord."

Danny edged close to the table. I saw that his finger was moving along the blue label of the large jar of peanut butter.

As we drove home, happy in the happiness we had helped bring to someone else, I felt a tug at my coat sleeve. "Daddy," Danny said thoughtfully, "you know something? The Lord gets His peanut butter from the same place we do."

—ALDEN ANSEL HULL

By ALLAN J. PARKER

LIABILITY INSURANCE

*Keeps you
a good neighbor*

MOST people think that liability insurance is important because it could protect them from a crushing financial burden if their car hits someone or if a visitor is injured on their property. That's a good reason, but it's not the best or even the primary reason. The real reason, based on Christian principles, has become lost in the scuffle.

What is it? Simply the importance of being able to do something for the person you've had a hand in hurting.

Liability insurance isn't basically designed to keep you out of bankruptcy, but to help the hapless victim of your unintentional misdeeds.

But you already have liability insurance, you say. But do you have enough? Not enough to protect you, but enough to protect your "neighbor"? A \$10,000/20,000 policy or even a \$25,000/50,000—meaning of course, that the insurance company will pay any award against you in the amount of \$25,000 for a single injury or \$50,000 for multiple injuries to various people growing out of the same automobile accident—may once have been enough. Not now. On the property-damage liability side, a \$10,000 policy now may not be adequate.

Today inflation has struck in the jury room as dramatically as in the grocery store; six-figure verdicts are by no means uncommon. According to a survey

of the National Association of Claimants' Compensation Attorneys, in 1957 there were 116 awards of compensation in personal injury cases in excess of \$50,000, including one for \$900,000. The Association is not able to report all such awards.

Today's personal injury trials are designed dramatically to impress the jury with the extent of the plaintiff's injuries, using three-dimensional slides, colored charts, moving models of autos and even skeletons. And while some people (particularly liability insurance company executives) cry that such verdicts are outrageous, how many dollars is *your* left leg worth to you? What is your life worth, or your son's, or the other fellow's son's life? To the extent that money can provide compensation, the law says that the jury may take into consideration all the following:

1. Medical expenses, including fees of doctors or nurses; hospital charges, drugs and prosthetic devices. This usually follows, incidentally, even if plaintiff's medical insurance covers most of these expenses. Otherwise, reason the courts, the person who caused the accident really gets the benefit of the insurance.

2. Loss of wages to date of trial. These may often be recovered even though, in fact, the injured person's salary has been continued without interruption, for the same reason mentioned above.

3. Anguish resulting from (Continued on page 51)





SONGS BY

HE rode into town one evening in February, a little shortsighted man with hurrying speech, an odd manner, a quick and flaring temper and an extreme loyalty to his friends. Accompanying him were several of his aides and, in his heart, the knowledge that he was rated as one of the most dangerous men in all England. (First place went, by common consent, to his older brother.)

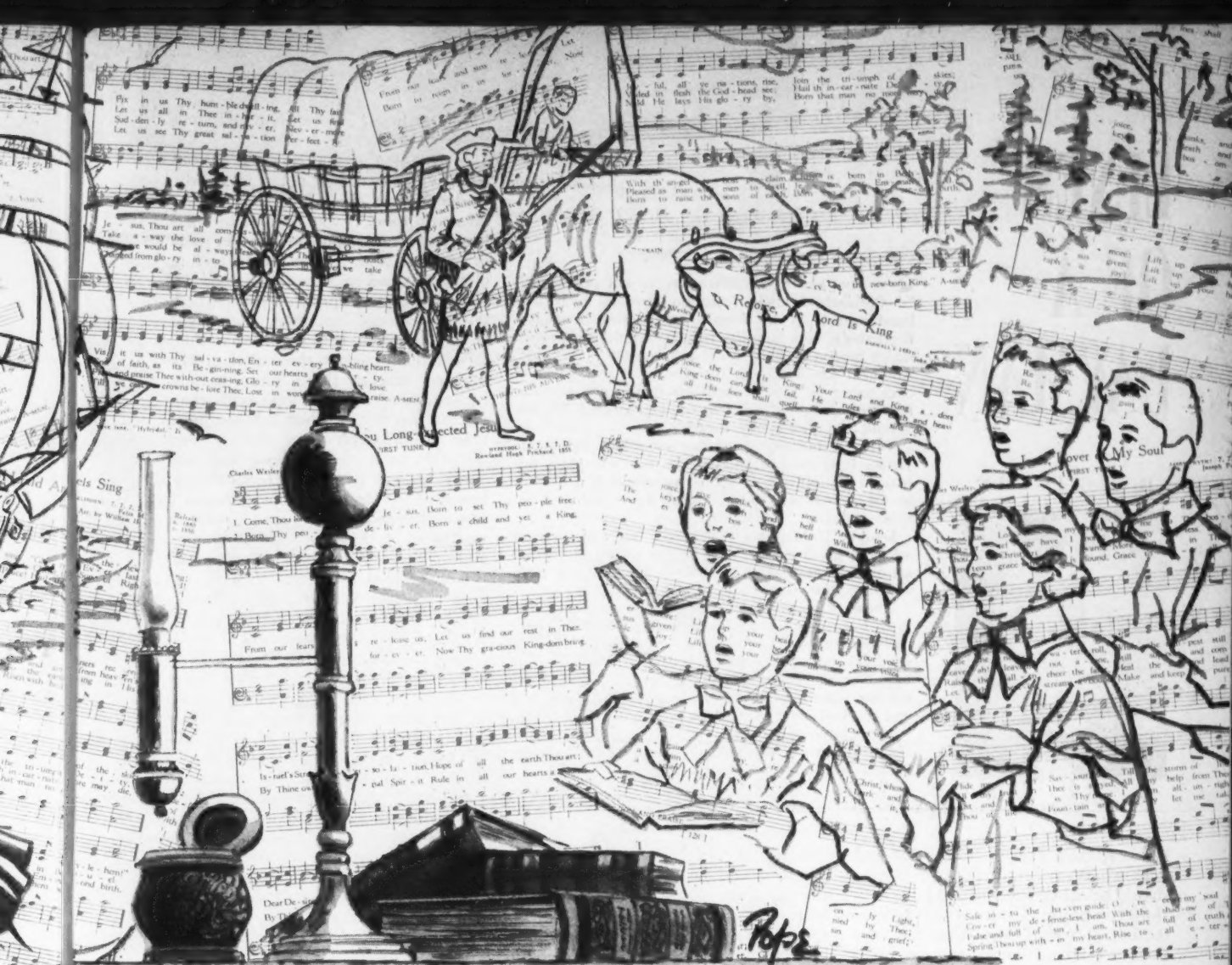
Certainly he could not fail to sense the hostile temper of the people in the town now, but he rode on to the home of a friend. Scarcely had he got inside the door when the trouble started. A mob surrounded the house, breaking windows, ripping off the shutters and, finally, driving the horses belonging to him and his aides into a nearby pond. Their vengeance still not satisfied, members of the mob turned next to the harassment of his friends, bringing out the local fire engines in order to flood their homes.

For himself he could stand persecution—he was used to

it. But, if it could be avoided, he could not willingly inflict it on his friends and followers. In the morning he and his companions left town, riding between two lanes of scowling threatening faces. As they went, they sang a hymn entitled, "Thine Arm Has Safely Brought Us," one he had written.

The man was Charles Wesley, brother of John Wesley, and this was only one of his more than 6,500 hymns.

He wrote them for every occasion—for getting up and retiring; for washing dishes and doing laundry; for hewing wood and plowing the fields. Little children were not neglected; they could lift their voices in their own very song, "Gentle Jesus, Meek and Mild, Look Upon a Little Child." For the doubting and fearful, there was "Spirit of Faith, Come Down"; for the one beset by temptation, "Arise My Soul Arise." For the wavering, "I Want a Principle Within"; for the triumphant, the stirring "Oh, For a Thousand Tongues to Sing My Great Redeemer's Praise."



ILLUSTRATED BY MILLER POPE

CHARLES

By LOULA GRACE ERDMAN

The New Year could be ushered in with "Come, Let Us Our Journey Pursue"; at Easter there was the magnificent "Christ the Lord Is Risen Today"; Christmas was the time for "Hark the Herald Angels Sing." At the end of life the mourners could join in "Servant of God, Well Done." And always, for every time and every mood, there was "Jesus Lover of My Soul."

Of this last, Henry Ward Beecher said, "It is the finest hymn in the English language. I would rather have written it than to have all the fame of all the kings that ever lived on earth." Oddly enough, John Wesley did not include it in the 1780 collection of hymns because he thought it too familiar in its address to Christ.

The rowdiness which greeted Charles Wesley and his followers was not reserved for him alone. Eighteenth-century England, the time when the Wesleys lived and founded the Methodist movement, was callous and cruel to a degree

almost beyond belief. It was the age of the debtors' prison. Men were still flogged or pressed to death, beheaded or hanged publicly; the law which provided that women might be burned at stake was not repealed until 1794. Drunkenness was so common it caused no comment. Foul language was the rule in all walks of life; chaplains even swore at sailors in order to make them listen to their sermons.

Religion had ceased to have a place in the lives of people. Frozen into theology, it had become little more than an adjunct to politics. Home life did little to make up for the failure of the church; the idea of a good family outing was to take the children to witness a public hanging.

Against the backdrop of indifference and brutality the two Wesleys, John and Charles, appeared, preaching a doctrine strange to the times. All men were equal in the sight of God, they maintained. Everyone should live soberly and righteously, go to church, do good (*Continued on next page*)

LINES OF A LAYMAN

By J. C. PENNEY



A PAIR OF SHIRT SLEEVES

Someone has said, "Meekness is not weakness." Certainly I know from my parents' lives that humbleness does not mean a lack of moral strength. If anything, true humility is the strength of character which motivates hard work and honesty of purpose. Abraham Lincoln is an illustration of this. He was once asked by a lady about his family coat-of-arms. His reply was, "It is a pair of shirt sleeves, Ma'am. Would you like to see them?"

There is nothing degrading or abject about this virtue. It is the attribute of the man who does not trust in himself or his own righteousness. It is evident in the person who never makes the mistake of despising others.

Dwight L. Moody said, "I have never met a man who has given me as much trouble as myself." If we are truly honest we will acknowledge that as a truth which applies to all of us.

Those of you who know my story are aware that J. C. Penney had to be brought very low, financially and physically, before he "came to himself," like the prodigal son, and humbly asked God to take care of him. The rebuilding of my life and business had its starting place in humility. It was expressed in a prayer and worked out in a new attitude to God and man.

Years have passed since that crisis; the great material wealth dissolved in the depression, but I have far greater riches in the spiritual sense.

to his fellows, abstain from drink and debauchery. No right thinking person should have been able to find fault with that program. Under the circumstances, it would seem that the very skies of England would have rung with praise for the Wesleys.

As a matter of fact, the very opposite was true. The clergy of England, backed by the more privileged laity, attempted to block the Methodist followers at every turn. They could see nothing good in the fact that the Wesleys worked to raise the fallen and degraded (God made men in classes and they were meant to stay that way); nor could they find any merit in setting the wretched on their feet, making them sober and industrious and no longer the recipients of charity (the Bible itself said, "The poor ye have with you always"). Such doctrine was a threat to society, high treason inspired by the devil himself. Accordingly the old order banded together to stamp out Methodism.

It is quite possible they might have had a measure of success had it not been for the hymns of Charles Wesley.

At the time the Wesleys started their preaching, church attendance was at a low ebb in England among the upper classes. The poor went not at all. Go to church, indeed! Sit there in their rags, having the well-to-do look down

their high-bridged noses at the laboring men who had dared to enter the sacred doors! And, even if they had been welcome, the cut-and-dried ritual of the established church, the formalized chants that passed for singing, would prove no reward for staying through the service.

THE Methodist meetings, now, were another thing again. In seasonable weather they were held outdoors and nobody needed fine clothes there. In bad weather, things were even more pleasant. It felt pretty good at the end of a hard day in the mines or in the fields to go to a warm, lighted building (a leader had already made a fire and lighted candles) still wearing the clothes one had worked in all day—the farmer his coarse garments, the miner his heavy shoes and smock—to be greeted kindly by the leader and then to sit down in warmth and light and listen to words of hope and comfort. They were all there—the laborers and their families; the town simpleton, longing for company; the town drunk, recently snatched from burning; farmers with their wives and children. None of them had any education; some could not even read or write. All of them were poor; some of them desperately so. So great was their sense of peace and relaxation, they might have gone

to sleep during the sermon, had not the singing kept them awake.

Many of the audience could not read, which mattered not at all for the leader taught them the hymns, two lines at a time. It was good to be singing after twelve hours of labor in mine or house or field; it gave them a feeling of dignity and release—these poor, ignorant, despised people who earned, on the average, not more than eight shillings a week. It did more than that. It sent them back to their work on the morrow singing those same hymns, feeling more able to cope with their lot, kindlier toward their fellows, more able to triumph over failure and despair. As a result, there was less drinking, less gambling, less fighting, less cruelty. Hope and courage and a sense of responsibility—new virtues in the lives of these people—blossomed among them. All over England social life was lifted on wings of song—the songs Charles Wesley had written.

The clergymen of the Church of England feared the social doctrines inherent in the preaching of John Wesley. The hymns of Charles were, actually, far more dangerous. A group of people singing "A Charge to Keep I Have" will be aware of their responsibilities, not only to themselves but to others. A man who puts his whole heart into "Arise My Soul, Arise," will have no notion of remaining poor and degraded just because he happened to have been that way at one time. So long as a congregation, no matter how underprivileged, rose to sing, "What We Have Felt and Seen, With Confidence We Tell," the Methodist movement was not going to die on the vine!

Nor did it die. It spread in England. It caught on quickly across the ocean, in the colonies. Methodism was a natural for a young and vital country, a faith for pioneers. Families pushing West did not travel exclusively to the tunes "Oh, Susannah" and "Old Dog Tray," as the movies would have us believe. They also sang Charles Wesley's hymns as they went along. Backwoods preachers such as Peter Cartwright (who was known to pick up two rowdies, intent on breaking up his meeting, and knock their heads together until they were subdued) used these same songs to siphon off the high spirits of his audience in order to make them ready to hear his message.

In fact, wherever Methodists went—and they went everywhere—Charles Wesley's hymns accompanied them, either in book form or on the lips of the people. Two books were always in the saddle bags of the Methodist circuit riders (those traveling preachers so fearless they often rode ahead of civilization itself), the Bible and the hymn book. Was it to be wondered that the

(Continued on page 59)



TED HANKIE

By DORIS MULLIN

Mother Goes to Europe

IT all started with that TV ad being right between two of Mother's favorite programs! Otherwise, she would have tuned it out.

She had been president of the W.C. T.U. too long to be affected by a beer advertisement, but that fleeting glimpse of the Alps, enhanced by the rich fullness of a European voice, aroused something in Mother.

Of course, she had been sure in her youth that she would tour Europe some day. Time had lessened much of this early confidence. Her faith had not dimmed but she had learned to be "practical." For so many years she had been so occupied with rearing a family that many of her early dreams had been pushed into corners. Now Mother was alone. Life lacked something yet of
(Continued on page 62)

We Met the Witch



Doctors

The author and husband, Searle, Linguist missionaries, their chosen field is among primitive Indians in central Mexico.



By **HILDA HOOGSHAGEN**

As told to **THELMA MACDONALD**

THE dark quiet of the night was broken by a frantic pounding on the door. Searle awoke startled and jumped from his hammock. Throwing open the door, he could make out the features of an Indian friend in the uncertain light cast by the half-moon.

"Come quickly!" The man took off into the night.

We dressed and ran after him through the dirt streets of the village. The thatched huts were silent and black. Only a few mongrel dogs came to investigate this sudden activity. Ahead we could see a glow and figures moving about in the smoky light of an open doorway. We entered and saw the wizened form of an infant lying in a hammock, her withered limbs in the constant motion of convulsions.

A month ago we had treated the baby with penicillin, and she had responded so quickly that the mother had not brought her back. Now she was desperately ill. It looked like meningitis. What we needed was more penicillin, but our supply was out. Immediately, Searle started the long journey by foot to the nearest village where some might be available. The father could have made the trip in shorter time, but superstition said that the family must be together at the time of death. I could see the swing of the lantern as Searle trudged down the jungle trail.

"Why didn't you call us sooner?" I asked.

"The witch doctor says my baby will die," the mother said frantically. She explained that the spirit of the dead grandmother wanted the child.

I stayed with the family, doing what little I could. It would be at least six hours before Searle could be back. Through the long night we waited in that hut, geographically only a few (Continued on next page)

The Mixe Indian village of Coatlan sprawls along the crest of a mountain in remote central Mexico.

hundred miles from the U.S. but centuries distant in culture. And I prayed.

Searle and I were the only white people in this Mixe Indian village in the remote mountains of central Mexico. We had had the opportunity to help some of the people with modern medicine and were slowly gaining their confidence. Here again we were being asked for help as a last resort. Sitting beside the convulsing child, I prayed silently. Each time we were able to help an Indian friend, we were giving proof of our religion.

It was morning by the time Searle returned, and we started to administer the medicine. For four days, we worked over the child. Finally, we went home, feeling that we had done everything that could be done medically. That evening we returned to the smoke-filled hut. And suddenly we felt that our prayers had been answered.

Today she is a normal child, except for the slightest of speech defects.

We have been in the village of Coatlan for eight years now. This was our choice of work after the years of college and linguistic training before we left the United States. As members of the Summer Institute of Linguistics, a nondenominational Protestant group, we work through a headquarters in Mexico City. We were given a choice of Mixe villages in which to work. The purpose of our mission to this remote region of Mexico was to help the Mixes to a better way of life, and to put their language into writing. We would then teach them to read it and translate the Bible for their use. We had been trained in the science of deciphering unwritten dialects. A few of the young Indians there knew Spanish, and with this language in common, we would make a start.

We made our preparations in the little Zapotec village of Mitla, in central Mexico. Here, with the help of experienced linguists, we secured the necessary supplies to set up housekeeping in a remote spot in the mountains. Everything must be taken along, for it was several days by rough trail to the village of Coatlan.

BEFORE us were countless baskets, bundles and boxes of pots and pans, foodstuffs, household supplies. The guide was somewhat reluctant as he viewed the inexperienced packing and the quantity of goods. With the help of an odd assortment of mules, burros and horses to carry things, we were off. On foot we followed this caravan of animals, bucking their clumsy burdens through the heat of the lowlands. The jungle was so thick that the blue of the sky was not visible. All day we trudged along, as hot and weary as only the inexperienced traveler can be.

All along the trail, we were warned

of the Mixe of Coatlan. They were "muy cerrado," very unfriendly. Weary and somewhat worried, we finally had our first glimpse of the village through the softening rays of a clear Sunday evening. The huge stone church of Conquistador days dominated the squat, thatched huts that sprawled along the crest of the mountain. A crowd of the curious gathered and grew as we entered the main street and proceeded through their town. We were armed with letters of introduction and protection from the government of Mexico, but the immediate problem was to whom we should give them.

On a Sunday evening the area is peopled almost exclusively with men, a little the worse for a weekend of celebrating. This was not making our task any easier. Finally Searle had a chance to say a few words of Spanish over the babble of strange speech. He addressed the most important looking man and stretched out a hand for a welcoming shake. With this, our "important" man attempted to respond, and fell flat on his face.

Through all the confusion and ex-

VOICE OF EXPERIENCE

*Turn backward, turn backward,
Oh Time, in thy run;
For now I can see
How it should have been done.*

—Elinor K. Rose

citement, the town secretary made his way to us. He greeted us in Spanish and offered us the use of the "town hall" for the night. With great ceremony, and with the entire populace following, we entered the rambling thatch structure. Our gear was stored on the dirt floor, and we were to make ourselves at home—this with an audience watching from every doorway and window. Their great, dark eyes were filled with interest and amazement.

Some of them came forward with a contribution to our comfort. Two old, straight-backed chairs appeared and the makings of a bed. This last consisted of a number of long cane poles placed lengthwise on two sawhorses.

The next day we were given the use of a small thatch hut. It had formerly been the house for the communal chickens, but since they had all died, it was empty. We cleaned and scrubbed. It at least gave us a roof and a small amount of privacy.

Searle did famously in this man's world with the help of his trusty .22. He filled out our food supply and quickly gained the friendship of the men. The women posed an entirely different problem. They are taught

from birth to play a subservient role. This makes them shy and very difficult to meet. Nothing seemed to work in my campaign to get acquainted, until by accident, I found the answer.

Among the many daily chores, such as carrying water from the stream, grinding corn for torts, cleaning and settling our small hut, was the job of gathering wood. Down the steep slopes I trudged, hatchet on my shoulder. I wasn't doing too well when I came upon a group of the village ladies. They looked at the tiny bundle of twigs I had gathered, then laughing and chattering, decided that I needed help.

MOST of our time these early days was spent just living, doing the daily chores, gradually getting to know the people. Winning their confidence was a slow and painstaking job. At every opportunity we did what we could to help them. We wanted them to accept Christianity as we did. We wanted to improve their way of life, for they live very poorly. The death rate among the infants was distressingly high, and there was no knowledge of sanitation.

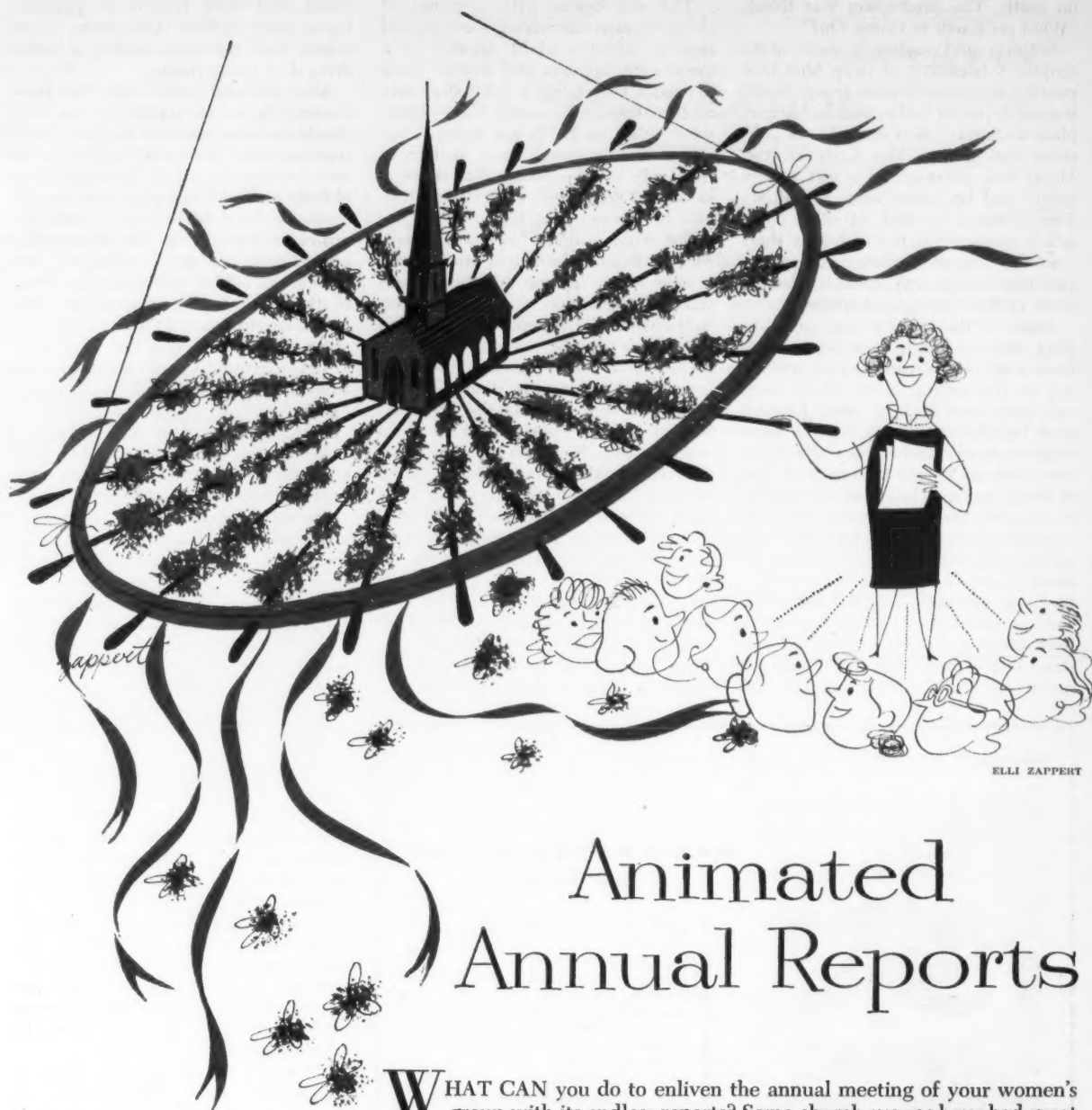
The main village, where we first entered, is the religious and ceremonial center. The Mixes spend most of the time on their ranches or farms. These are scattered over the mountains as much as two days' walk from the center. Here they grow coffee, raise corn, beans and bananas and keep the cattle. On the weekends, the men congregate to carry out strange religious rites and to celebrate the various fiestas. Many of these pagan ceremonies call for the consumption of large amounts of mezcal, the local liquor. Witch doctors are consulted in cases of illness or for advice in times of trouble. For a certain fee, a "spell" can be cast on an enemy. The narcotic mushroom is consulted in extreme cases.

The mushroom cult has been in existence since before the days of Christ. It is practiced in primitive areas of the world where the mushrooms with the narcotic effect are available. They are not used as a habit-forming drug, but as part of a religious ritual.

There was the case of a young boy by the name of Marcil. He told us that he saw lots of snakes after he had eaten the mushroom. Feeling that he was covered with the crawling things, he rubbed and rubbed himself to get rid of them. He stated as a well-known fact that if a person loses patience with the animals of the earth, parts of the person's body will rot. If he eats the mushroom, he will be cured, for it will cause insects to come out of the body.

Our efforts to give modern medical aid started in a minor way, but it made friends for us. To the Mixe, medicine is of secondary importance. It is the

(Continued on page 44)



ELLI ZAPPERT

Animated Annual Reports

WOMAN'S PLACE IN THE CHURCH

By JANE KIRK

WHAT CAN you do to enliven the annual meeting of your women's group with its endless reports? Some church groups have had great success in dramatizing these meetings—actually making them into skits or musicals. Costumes, stage effects, music and little humorous touches intersperse the serious business of presenting the facts and figures of the year's activities to the membership, and dispels tedium.

At the Reformed Church, Bronxville, N.Y., where this has been done regularly for four years, members look forward to the annual meeting, ask when it is to be held, to be sure they won't miss it, and eagerly question Mrs. H. C. L. Johnson, who composes and directs the skits, as to what form this year's program will take.

First, Mrs. Johnson points out, you must choose a theme which will make it possible to tie all your reports together. One year she used as her theme a popular Broadway show, "Bells Are Ringing," and had the chairmen of various committees telephone their reports in to a central switchboard, which represented a telephone employment agency.

Last year her program kept pace with the news by taking an "outer space" theme, in which chairmen made their reports to the Lady on the Moon, to let her know what was happening (Continued on next page)

on earth. The production was titled, "What on Earth Is Going On?"

Settings and costumes were quite simple. A backdrop of deep blue was painted to represent outer space. Upon it were depicted outlines of the various planets—Saturn, Neptune, etc.—in gold paint and glitter. The Lady on the Moon was costumed in a soft yellow gown, and her moonbeam attendants were similarly dressed. All other characters appeared as themselves in their everyday street clothes, except for youngsters chosen to model the handiwork of the sewing committee.

Some of the reports were given in song, some were spoken; some were humorous, others were serious, according to the subject with which each chairman was dealing. Mrs. Johnson took highlights from each chairman's written report and transposed them into verse to fit into the script. A few of the committee chairmen volunteered to compose their own verse or set the reports to music. The skit itself was all fun plus fact. But each person attending the annual meeting was also given a complete annual report to read or study as she wished. In addition, there was a mimeographed program listing the scenes and giving the names of those ladies taking part.

The skit opens with a group of churchwomen discussing their annual reports, when a child dressed as a moonbeam appears and invites them to take a rocket trip to visit the Lady on the Moon, who would like to know what ladies on Earth are doing. They accept the invitation, and explain to the Lady on the Moon that there is so much going on on earth that to give her an example, they will tell her about what is done "in one women's society, in one church, in one village, in one town, in one county, in one state, in one nation, on one continent, in the world." The reports are divided into three groups, as the Women's Society is divided; the first group of committees serving the Women's Society, the second serving the Women's Society and the church, and the third serving the Women's Society, the church, and areas abroad. Each group of chairmen is made to arrive in a separate rocket, and the arrival of each rocket gives an interesting break at three different intervals during the reports.

Two rehearsals were necessary to assure that the program would go off smoothly. Piano accompaniment was furnished during the whole skit, and when chairmen of committees felt they

could sing their reports to popular tunes, they did so. Otherwise, they simply read the verse against a background of piano music.

Mrs. Johnson points out that presenting the annual reports in this way breaks down a sense of formality and restraint that makes for stuffiness in such business meetings. Even the more elderly and sedate ladies may be relaxed without feeling they will be criticized for lacking the proper dignity. There is a great feeling of "togetherness," Mrs. Johnson says. One of the older ladies, who at first did not seem to want to enter into the spirit of the thing, told her afterward, "I never thought I could have so much fun on a stage."

THIS year Mrs. Johnson's skit will be called, "Shoulders to the Wheel." This symbolic presentation represents each committee as the spoke of a wheel, radiating from the church as the hub, and surrounded by the membership, the outer rim, without which there would be no wheel. Mrs. Johnson has already found many interesting quotations on wheels to fit her program.

On the backdrop the hub of the wheel (or the church) will be depicted, and there will be places set for 22 spokes (the number of committees to present reports). As each committee chairman makes her report, she will stand holding a spoke of the wheel, (a tall garden stake) which she will fit into place when she has finished her report. Each spoke will be decorated with pretty ribbon streamers and flowers and some article representative of the committee—such as knives and forks for the kitchen committee, a trowel for the garden committee, scissors and pincushion for the sewing committee, etc. The rim will be represented as a garland of flowers strung from spoke to spoke, tying the whole together.

"You can put across many things in fun so that they will be better accepted and better remembered than if you treated them seriously," Mrs. Johnson added as another point in favor of the dramatic presentation of reports.

With these examples as a starter, you can go on to think up your own theme for making your annual meeting more interesting. Perhaps you would like to model it after some TV show—"Keep Talking," for instance—ringing a buzzer on each chairman when it is time for her to stop. Or, you might like a historical theme, taking the group back over the years and presenting the women's society of 25 years ago in typical costumes, to contrast it with present-day activities and show progress. Choose an appealing theme and turn your annual meeting

Christian Herald Large Quantity Recipe



GERMAN'S CHOCOLATE CAKE (for 25-30)

- 2 packages sweet cooking chocolate
- 1 cup boiling water
- 1½ cups shortening
- 3½ cups sugar
- 8 egg yolks, unbeaten
- 2 teaspoons salt
- 2 teaspoons vanilla
- 2 teaspoons soda
- 2 cups buttermilk
- 5 cups sifted all-purpose flour
- 8 egg whites

Melt chocolate in 1 cup boiling water. Cool. Cream shortening and sugar for 1 minute, or until light and fluffy, using flat paddle at medium speed. Add egg yolks, salt, vanilla, and melted chocolate. Beat at medium speed for about 1 minute, or until well blended.

Dissolve soda in buttermilk. Then add sifted flour alternately with buttermilk to egg mixture; beat after each addition at low speed, scraping bowl as needed, until batter is smooth—takes about 2 minutes.

Beat egg whites until stiff peaks will form. Then using mixer at low speed, beat egg whites into batter until just blended.

Pour into two 12x18x1-inch pans, greased and floured on bottoms only; allow about 3 pounds of batter a pan. Bake in moderate oven (350 degrees F.) about 25 minutes, or until cake springs back when lightly pressed. Cool before frosting.

—Courtesy General Foods Corp.

To Make Coconut-Pecan Filling and Frosting: Combine 2 cups evaporated milk, 2 cups sugar, 6 egg yolks, ½ pound butter or margarine and 2 teaspoons vanilla in a saucepan. Cook over medium heat, stirring constantly, until mixture thickens, about 12 minutes. Remove from heat. Add 2½ cups (about) tender-thin flaked coconut and 2 cups chopped pecans. Beat until cool and of spreading consistency. If desired, chill for 15 minutes before using. Makes 5½ cups, enough to cover two 12x18x1-inch layers.

into an event that will be both anticipated and remembered, not just endured.

You may even come up with an idea which your church board can use to liven up the church's annual business meeting, though this would need to be less informal.

Mrs. Johnson's skit, "What on Earth Is Going On?" is available in mimeograph form for 25¢. Address Women's Place Dept., 27 E. 39th St., New York 16, N.Y. It must be understood, however, that it is written for her own church group, and can only serve as a model for presenting your reports.



Campbellsville Industries

Pew Bows for Weddings

IS THE daughter of a member of your group being married? Here's an opportunity for the women's society to make a friendly gesture by offering to provide the pew decorations for the occasion. You can make permanent ones that can be used for many weddings.

Choose a dainty, lacy ribbon that will give a delicate, "bridey" effect. Make a bow by folding the ribbon into eight loops, approximately eight inches long, according to the size you want the bow to be. Tie all loops tightly together in the center with thread or string. Then snip through all thicknesses of the ribbon with sharp scissors, making darts to the string tie. Spread the loops of ribbon out so that each loop stands separately. Fasten a tiny rosebud, fresh or simulated, in the center. Add streamers of a yard, or a yard and a half, of the same ribbon.

Make similar bows to decorate flower arrangements or baskets. Ribbon strands can be used for pew markers, to indicate reserved sections, or to mark off the aisle for the bridal party. Ushers can wind up the ribbon after the ceremony to be used again.

RE-CREATION

By RUTH C. SANBORN

Hymn: "For the Beauty of the Earth"

Scripture Reading: Psalm 23

Meditation: Vacation time is upon us. Families are bubbling with the expectation of seeing new horizons, exploring new highways, making new friends. Dining-room tables are cluttered with road maps, labels to be sewn on camp-bound clothes, and the latest plans for outdoor barbecues. Vacation means fun and the excitement of doing something new and being someone different. It is recreation running wild. But what of re-creation?

Re-creation means "making new again." Is not that just what a vacation should do—take our tired minds and bodies and refresh them so that we can return to our daily routine with new vitality? Altogether too many of us set out on the vacation road with only one ambition—to go as far away as we possibly can in the amount of time which we have; to see as much as our eyes can behold in the waking hours of each day; to spend as much money as we can afford (and probably more) on the seeing and the doing. What happens? We come home exhausted, too tired to want to return to work, too weary to be civil to those around us.

We need the sort of re-creation the Psalmist wrote about: "He maketh me to lie down in green pastures. He leadeth me beside the still waters." Is that what the tiredness and fatigue of winter are for, to make us stop in the busy-ness of our daily life and seek God? How long has it been since you let God lead you beside still waters and fill your life with renewed vigor?

Let this re-creation do something for you. To be made new again you must seek out God. You find God when you are close to life. What better time than the warm summer months to seek God about you in all living things! Climb slowly to the top of a hill or mountain and know that spiritual exaltation that comes from looking out upon a sea of green fields stretching out their patchwork beauty to the blue horizon. Or sit quietly in your back yard some evening when the air is laden with the fragrance of honeysuckle and the distant chirping of tree frogs. Feel God's closeness as the soul bursts with the knowledge that God's plan for all of life never ceases. The constant roll of the ocean—the cool, white brilliance of a summer moon in the star etched sky—the smell of pine in the night air—the call of the whip-poor-will; everything about spells life. And God is the author of life.

How natural then to draw ourselves together as we make these discoveries, into a spirit of fellowship. Let us learn once again to be close to one another. Families and friends need love and understanding. When the ties are strong not even physical separation can bring sadness. Learn the sheer joy of playing together, of relaxing together, of worshipping together. Then this spirit of fellowship will guide you along the way to finding a happiness you never knew existed.

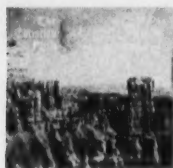
Our forefathers considered the "pursuit of happiness" important to the balance of life. It will not, however, come just for the asking. It is a gift of God, but we must seek it out by seeking God out.

You will never seek God in your life without discovering that in the finding you gain a power which you may never have known existed. You'll find a vibrant energy with which to face life—a vitality that has lain dormant within. Life takes on new meaning. You are not bowed down by adversity. There is a power which raises you above it. It is the power of God in you. You are once again re-created in His likeness.

During these summer days, whether you travel, visit or stay at home, let the Lord of the Shepherd Psalm re-create you in green pastures and beside still waters. Let Him restore your soul. Then goodness and mercy will follow you all your days as in a new spirit of fellowship you seek joy and happiness and discover the power of God in your life.

Prayer: Father in Heaven, re-create us in Thy image. Lift the weariness of our lives and guide us as we search out the truths which Thou hast implanted all around us in the beauty of Thy earth. In Jesus name, Amen.

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Reviewed by **GEOFFREY O'HARA**

IF YOU love the old-fashioned hymns, you are sure to like **On a Clear Sabbath Morning** from Warner Brothers (W1239). This is very tastefully produced: a mixed-voice choir, soloists, brass quartet and small organ. Excellent enunciation, in solos and ensemble. The Vestry Choir is directed by Keith Textor, who also does the arranging. The splendid variety of effects is always in keeping with the best tradition. Included are *The Church in the Wildwood*; *Stand Up for Jesus*; *The Old Rugged Cross*; *Softly and Tenderly*; *I Need Thee Every Hour*; *Let the Lower Lights Be Burning* and *In the Garden*.

Another collection of fine old hymns is sung by the Baptist Hour Choir conducted by R. Paul Green in **Hymns of the Christian Faith No. 2** (Broadman Press, BR9591HM). This 16-voice professional singing group is heard on such programs as "Faith in Action," "Church of the Air" and "Frontiers of Faith." With organ accompaniments by Charles Duke, this makes a splendid program of hymns as we like to hear them, solos, duets and full choir.

My Faith Looks Up to Thee; *Jesus, I My Cross Have Taken*; *Lord, for Tomorrow and Its Needs*; *More Holiness Give Me*; *Great Redeemer, We Adore Thee*; *Take My Life and Let It Be*; *Lead On, O King Eternal*; *Fling Out the Banner*; *How Sweet the Name of Jesus Sounds*, *How Firm a Foundation*.

Another radio choral group with a new album is the Light and Life Hour Choir directed by Larence R. Schoenhals. Titled **Music of the Free Methodist Church** (Word, 3068LP), this has nicely arranged solos with choral hymns to make a well-balanced LP. Unusually good women's voices, unstrained with good enunciation. Organ accompaniment.

Soldiers of Christ, Arise; *Beside the Still Waters*; *Jesus, Lover of My Soul*; *Behold the Host*; *No One Knows but Jesus*; *Wonderful Peace*; *He Leadeth Me*; *Great Is Thy Faithfulness*; *Break Thou the Bread of Life*; *When the Shadows Flee Away*; *The Cleansing Stream*.

TIRED of vocals? **Resplendent Themes** (Word 7002LP) with Paul

Mickelson's arrangements for symphonic strings is one of the loveliest instrumentals we have heard, and to be highly recommended. *Sweet Hour of Prayer*; *Grace Greater than Our Sin*; *Wonderful Words of Life*; *Lead Me to Calvary*; *He Hideth My Soul*; *Only Trust Him*; *Love Divine* and others.

The Concert Orchestra of London playing Mickelson arrangements provides background for two new Word records available in both monaural and stereo. **Over the Sunset Mountain** (W3059LP) features Bill Pearce and Dick Anthony with very beautiful new effects for some of our best known hymns. Sometimes it seems they try a little too hard, but this record does have many beautiful sounds. **Ronnie Avalone Singing** (W3058LP) shows off this great dramatic tenor voice and it never sounded better. Extremely clear enunciation. I like this very intense, operatic voice, but I would prefer it if Ronnie would refrain from extra high notes on such songs as "The Lost Chord." The album includes such favorites as "Jesus Savior, Pilot Me," "Nobody Knows De Trouble I've Seen," "No One Ever Cared for Me," "Holy Art Thou," "Someone's Last Call," "Gethsemane."

Johnny Desmond fans will be interested in his album **Hymns (L 1628)** from Tops. Johnny sings with his own style sincerity and fervor, though occasionally off-pitch. The hymns lose a lot of their original greatness by fitting them into the metrical matrix of "the beat," but gain something by this also. Background is Jack Fascinato's orchestra and chorus. *I Asked the Lord*; *The 23rd Psalm*; *Somebody Bigger Than You and I*; *What a Friend We have in Jesus*; *I Found the Answer*; *He Is Only a Prayer Away*; *Rock of Ages*; *Sweet Bye and Bye*; *I Am Not Alone*; *Abide With Me*; *Jesus Loves Me*.

If you are unable to locate these in your record shop, write Warner Brothers Records, 665 Fifth Ave., New York, N. Y.; Broadman Press, 127 Ninth Ave. N., Nashville, Tenn.; Word Records, P. O. Box 1187, Waco, Texas; Tops Records, 83 Crosby St., N. Y. 12, N. Y.

CHRISTIAN HERALD

GUILT

(Continued from page 11)

the warped minds of those who have created a god to fit their own projected condemnations.

God is very different from this, if Jesus gave a true account of Him. God took the risk of love. Maybe you took it, too, when your child went away and did what you hoped he wouldn't do; and you knew it was more important that you keep loving him than that you agree with him. You made yourself defenseless. You opened yourself to the charge of weakness. You knew you couldn't blow and yell and thunder; you could only keep quiet, and suffer, and pray. That is the way God is toward this wayward world, and toward the wayward in you and me.

If you want to throw God down, and tramp on His feelings, He will not stop you. The Cross is the perfect picture of this. He wouldn't call on the "twelve legions." He wouldn't even call on the mercy of His crucifiers; He would just let the whole storm of man's wrath break over His defenseless Head—the very exact and diametrical opposite of causing the whole storm of His wrath to break over man's defenseless head. What if man goes on in his forwardness, in his sin, in his unconsciousness, in his disobedience, in his hurts administered to God? God is still, we might say, personally defenseless. If man will not repent because of His love, man will not really repent in a Christian way at all.

When man repents from nothing but fear, he has not known God in the Gospel of His Son. A kind of fear-guilt and fear-repentance may take place, a skin-saving, maybe even soul-saving, device—but it is far from the spirit of the Gospel. If, after we know the love of God, we are willing to go on forgetting and disobeying and expecting clemency, and trying to take advantage of God's love—well, there is no more God can do, and we are just that kind of people. The result of our carelessness will show in us. It will show in deterioration and a divided mind. But it will not keep God from waiting for us, nor Christ from praying for us. The whole setting of the universe is the setting of love.

How do we know such a thing? We know it in Christ. If we know anything of experience and of psychology, we know that the healing of sick spirits is generally accomplished through a more-or-less well spirit that is willing to lay itself down for the one that is sick or feels a killing guilt. The great emotional need of such a one is to be accepted. If we are to participate in this gracious and redeeming work, we must enter into the sufferings—yes, the very hell—of another, carrying it with him,

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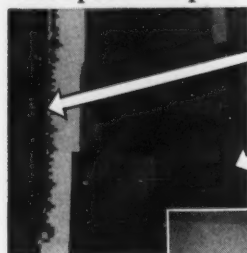
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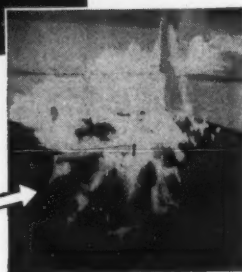
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drawing off some of the burden and the loneliness and the despair and taking them upon ourselves. This human agent may be and usually is needed if guilt is to be faced, forgiven and removed. Not only professional counselors, but family, friends, may be agents.

Yet none of this would finally touch the bottommost guilt, unless God had done this same thing, literally "coming down" and sharing in the life and suffering of man. If God still sat above it all, calling down commandments, excommunicating sin, but still holding aloof from those who create or suffer from the malignancies of human relations, our bits of sympathy extended to one

another would but touch the surface. We should be huddling together for safety in a basically hostile or indifferent universe. It is as God Himself comes down into our world, our underworld, and identifies Himself with us while He redeems us, that we know the meaning of His unique forgiveness.

The great relation that heals is the relation between the Son of God and ourselves. Thus do we dare to read all history and all life in terms of redemptive relationship. Thus is creation itself made not only to have meaning, but to team with it. Thus loved, forgiven, accepted, we can live with joy and with thanksgiving!

THE END

500 BILLION LIGHTED FUSES

(Continued from page 20)

smoldering. She beat out the fire, dropped the pillow on a chair and went back to sleep.

But the fire wasn't completely out. It smoldered all night and just before dawn burst into flames. When the young mother awoke again the room was filled with dense clouds of acrid smoke. The flounces around the bed frame were on fire and flames were running up the window curtains. She rushed through the open door to rescue her two little girls but she was too late. They were both dead, suffocated by fumes.

The Fire Inspector commented, "We've warned people again and again that smoking in bed is dangerous. Doing it in an air-conditioned room is worse." In some cities, San Diego, California, for example, it's a criminal offense to smoke in bed.

The careless smoker starts home fires in a number of other ways, too. A meticulous housekeeper in Cleveland, Ohio, couldn't stand to see ash trays piled high with cigarette ends. One night she hastily emptied the living room ash trays into a handy scrap basket before going up to bed.

One cigarette was still burning. It ignited papers in the basket which smoldered for a while, then burst into flame. The furniture caught fire and soon the room was a blazing furnace.

Her husband woke to find their bedroom on fire. He rushed to his wife's side but found her unconscious and her clothing afire. Struggling through the flames, he managed to carry her out of the burning house. She died in the hospital two days later. Her husband survived to take up his broken life after prolonged hospitalization.

Another fire hazard is the lighted cigarette that falls out of an ash tray. An 83-year-old lady was in a Philadelphia hospital recuperating from a broken hip. As she lay in bed in her private room, she took a few puffs from a cigarette and then, feeling drowsy,

she placed it carefully in the ash tray.

But she did not extinguish it. As it continued to burn, the lighted end became shorter and shorter until the other end overbalanced it and the cigarette toppled out of the ash tray and fell to the floor. It landed on a small pile of letters that had slipped off the bed and set them afire. Fortunately a nurse came in before the fire had a chance to spread. The horror of a hospital fire was avoided—that time.

Fires are frequently started by people who carry lighted cigarettes into attics or basements. Usually there are no ash trays available and the person is likely to put his cigarette down on a shelf or window sill. He may leave it until the shelf starts to burn. Or it may roll forgotten to the floor.

Fire prevention bureaus say there should be NO SMOKING signs in all garages, private as well as public, and they should be obeyed. A Long Island, New York, engineer, knew he shouldn't smoke in his garage but was tempted to light a cigarette while doing a complicated carpentry job. When his wife called to him from the house that he was wanted on the telephone, Joe left the lighted cigarette on his work bench. It rolled off the bench and fell on a pile of wood shavings, setting them afire.

When Joe got back to the garage and opened the side door, black smoke poured out. Neighbors ran to help him but were beaten back by the heat and smoke. They pleaded with him to come away but he refused. When firemen arrived they found his body.

The careless smoker leaves his sinister trail wherever he goes. Cigarettes casually flipped out of car windows have started forest fires that have destroyed hundreds of thousands of irreplaceable trees, trapped wild life and forced countless families to flee.

Police believe that a recent fire on the dock at Edgewater, New Jersey, was caused by boys smoking there. The damage was estimated at \$2 mil-

lion; 125 people were injured, 18 of them firemen.

It was reported only this year that the Texas City fire of 1947 is now thought to have been caused by a lighted match dropped by a stevedore on the *S. S. Grandchamp*, where the fire was first discovered.

There were two explosions which, coupled with the fire, destroyed the entire dock area. The official investigation states: "Approximately 1000 residences and business buildings suffered either major structural damage or were totally destroyed. Practically every window exposed to the blast was broken including several plate glass windows as far away as Galveston (10 miles). Flying steel fragments and portions of the cargo were found 13,000 feet distant. A great number of balls of sisal twine, many afire, were blown over the area like torches. "The loss of life was high. All firemen and practically all spectators on the pier were killed as were many employees throughout the dock area."

When the report was filed about a week after the disaster, 433 bodies had been recovered and approximately 135 were still missing. Over 2000 suffered injuries in varying degrees, among whom were many school children injured by flying glass fragments and debris, in school buildings located more than a mile away.


Smoking-caused fires have piled up a black record, and the end is not yet. What's the answer? Some folks are not going to stop smoking, obviously, until it kills them. The trouble is that it is likely to kill somebody else, too. Surely, smokers are not unconcerned for the lives of others or for their own lives. They have simply handled fire for so long they have ceased to be on guard. Somehow, both smokers and smoked-at are going to have to get the shock treatment. Like the evening in the crowded theater lobby in New York when a friend of mine heard a sudden scream and turned to see the filmy collar of an evening gown blaze up, touched by a glowing cigarette. Fortunately, the fire was smothered immediately, but my friend remembers the incident with terror and indignation.

The New York Fire Commissioner is brandishing \$500 fines at those who persist in smoking in the wrong places in the city's theaters and crowded public buildings. But where, one wonders, are the right places?

Statistics will help. The headlines you can find almost any day of the week in any newspaper will help. And maybe signs like that in rooms of one hotel will help: "Don't smoke in bed. The ashes you leave may be your own."

They won't be *mine*—that isn't what bothers me. But I might be in the room down the hall.


THE END



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Daily Meditations

by HALFORD E. LUCCOCK

Monday, June 1

READ ROMANS 11:33-36

ONE OF THE phonograph companies has been advertising the joys of what it calls "living in depth." By that is meant the tones from records that give depth of sound, not just skimming the surface of melody, in "hi-fi" recording.

It is an arresting phrase, "living in depth." The New Testament has much of another kind of "living in depth." Here in Romans 11:33, for instance, "O the depth of the riches both of the wisdom and knowledge of God!" If we can bring our lives from superficial religion down to the depths of the love of God and give Him command of the deep places of our lives, we have joy and power.

We have heard of Thee, O God, with the hearing of the ear, but now our eyes see Thee. Amen.

Tuesday, June 2

READ JOHN 10:16

FOLLOWING the World Conference of the International Missionary Council at Madras in 1938, the distinguished American theologian, Walter M. Horton, reported that one of the returned delegates was trying to persuade all his friends to buy small globes which they could hold in their hands once a day, while slowly and reverently repeating the Lord's prayer, "Thy will be done on earth."

Prayer and the great globe of earth belong together. It might be well worth trying, to have a small globe to look at when praying once a day, to keep our prayers bringing God's globe into our intercessions. That will keep our prayers from being bound by the tiny circle of our own selfish interests.

We are grateful that God so loved the world that He gave His only son. May we keep the whole world in our hearts and prayers. In Jesus' name, Amen.

Wednesday, June 3

READ I JOHN 1:7-9

SOMETIMES people express disappointment that they do not seem to get a lasting emotional thrill out of their religion. Dr. Leslie Weatherhead, of London, writes about this: "There are high radiant moments, sometimes. But

most days there is rather the quiet, happy sense of well being, and deep serenity, and ableness for anything that has to be faced, and a compassion for others." That does far better for life's walk than high emotional exaltation all the time. Jesus said, "My peace I give unto thee." He also makes us strong for all things.

May we walk faithfully in Thy ways, O God, seeking to do Thy service and be confident of Thy companionship. For Jesus' sake, Amen.

Thursday, June 4

READ II PETER 3:17

IN Melville's great story of the sea and whaling, *Moby Dick*, a captain of a boat that went out to harpoon whales said to his crew, "I will have no man in my boat who is not afraid of a whale." He did not want careless bravado in his men. He wanted men who knew the danger and prepared against it.

The Christian likewise ought to be afraid of temptation. We read, "Let him that thinketh he standeth take heed lest he fall." We should never underestimate the power of evil. Jesus bade us pray, "Lead us not into temptation." Fear it. Keep away from it.

O God, we pray again, lead us not into temptation, but deliver us from evil. In the name of Him who taught us to pray for deliverance from evil, even Jesus Christ, our Lord. Amen.

Friday, June 5

READ MATTHEW 5:16

A FEW years ago there appeared a cartoon that has been referred to almost endlessly. It pictured some creatures from another planet, having landed on earth, and saying to an earth man, "Take me to your leader." That phrase has been often repeated in one way or another. Think of it in a new way. One of the glories of Christian history has been that hosts of people, seeing the lives of Christians, have said, "Take me to your leader." They have wished to know the source of their power. May we so live that some others will see the spirit of Christ in us and say, "Take me to your leader."

May Thy light, O God, be seen in us, that men may seek to know and follow Thee. Amen.

Saturday, June 6

READ ROMANS 8:9

SHAKESPEARE has a phrase well worth looking at twice or many times. It is in a description of a man as "a snapper up of unconsidered trifles."

This is a good thing to be, in a high sense. It may mean one who "snaps up" doing things which are often considered mere "trifles." Take the unexpected acts of kindness we may do; putting our desires aside and thinking what the other person really wants; the patience extended when we are tempted to be sharp and denunciatory—these are not trifles, as they are often considered, but acts showing the spirit of Jesus.

Into Thy hands, O God, we commit this day. May we put into the details of life the spirit of Jesus in whom we pray. Amen.

Sunday, June 7

READ II TIMOTHY 1:10

ONE OF THE most beautiful as well as one of the truest pictures of the eternal world in relation to this one is found in the biography of Orville Wright, who, with his brother, Wilbur, created the airplane. His biographer tells us that in the 36 years Orville survived his brother Wilbur's death, he "could never bring himself to think of him any other way than as being always in the next room, ready at a call to join in whatever business was at hand." That, in God's grace, is what the eternal life is, "the next room."

We thank Thee, O God, for those loved ones who have gone into the next room. May we be faithful to the best they have been. In Jesus' name, Amen.

Monday, June 8

READ MATTHEW 23:23, 26

THERE HAVE been many boasts over the high standard of living. We are told that we have the highest standard of living in the world. That means much in the comfort and happiness of life. But, with it all, we must remember that Jesus said, "Life is more than meat." Also remember that there is such a thing as "a high standard of low living." May God save us from that!

CHRISTIAN HERALD

May we remember, our Father, that the inside of life, its spirit, is far more important than the outside of life, its material possessions. In Jesus' name, Amen.

Tuesday, June 9

READ I CORINTHIANS 15:1

AN AMERICAN teacher of the Christian religion has written that Christianity "spread through Rome by backstairs route." How strange! He meant this, in his words, "Early Christianity spread not so much by public propaganda as by all sorts of private contacts. Highborn Roman children caught Christianity from their nurses. Roman matrons caught it from slave girls and tradesmen." As it was in the beginning, it is now. We can make our private contacts count for God.

May we never neglect chances to make our Christian witness count for the spread of our faith. In Jesus' name, Amen.

Wednesday, June 10

READ EPHESIANS 6:20

IN THE NEW TESTAMENT we read that during his imprisonment Paul was often bound with chains. He speaks of himself as an "ambassador in chains." Suppose for instance that the actual chains that had bound Paul had been preserved. What holy relics they would be! They would almost be worshipped by the weakminded and superstitious. But there are far more important chains which bound Paul—chains of attachment of spirit and life, which we may have. Paul was bound to his master, Christ, by a stout chain. He called himself "the slave of Jesus Christ." He was bound to people, willing to suffer for them. He was bound to the church.

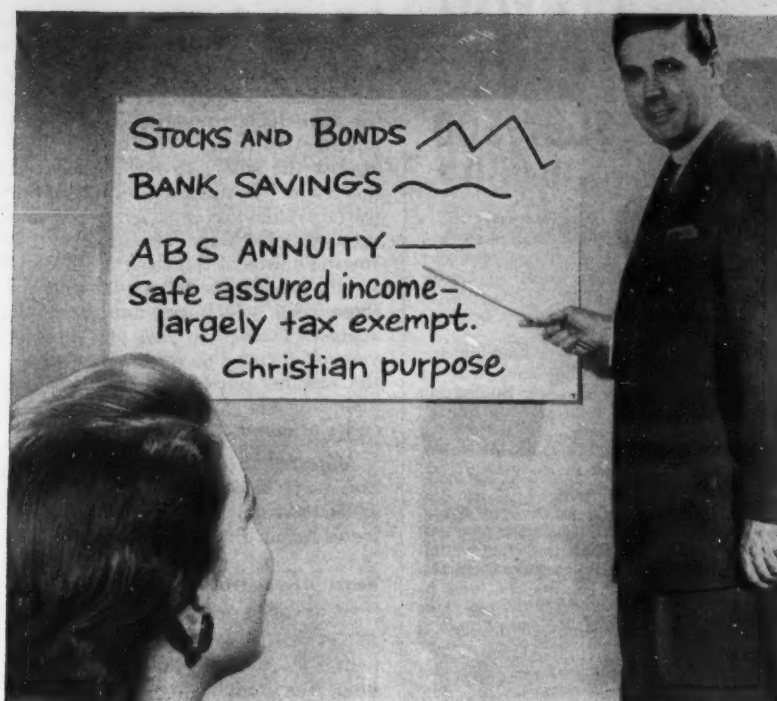
May our allegiance to Thee, O God, not be a slight one, easily broken, but a strong chain. Amen.

Thursday, June 11

READ ROMANS 12:1, 2

HERE IS A liability we all face, put in the words of a playwright. He was describing the difficulty of writing a play, after writing motion picture scripts for a number of years. He said, "I find myself writing all over the place; the story keeps running away from me." That is a frequent difficulty with the Christian life. The "story" keeps running away from us. The deathless story of Jesus, the gospel story His life, death, and resurrection, and of what manner of persons we ought to be, is in danger of "running away" from us, while we are busy on other things.

Help us, O God, to be daily renewed in mind in our hold on the Gospel story. In Jesus' name, Amen.



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Friday, June 12

READ EPHESIANS 6:10-12

WHAT A STRIKING phrase that is in this passage in Ephesians, calling upon the Christians to battle against evil forces. We read, "We wrestle . . . against the rulers of the darkness of this world." That is a description of our warfare today, as well as in the first century A.D. What are some of the "master spirits of this dark age"? What are the moods, the habits, the goals of these days which we must struggle against? Think it over as you think of yourself facing the world. How about the lust for possessions, the spirit of violence, the forsaking of Christian codes of moral conduct by so many?

May we, O God, put on the whole armor of Christ that we may wrestle against the evil powers at work in the world today. For Jesus' sake, Amen.

Saturday, June 13

READ MATTHEW 5:16

A NOTABLE English woman, prominent in political life, Mary Agnes Hamilton, was brought up without religion, but describes her pilgrim's progress to faith in these words: "Belief in man takes one irresistibly to belief in God." We usually think of belief the other way, from belief in God to belief in man. But, in the providence of God, we have all known people so great in their life and action and nature that they make it necessary to believe in a loving God.

O God, we thank Thee for the noble souls we have known, who have made it possible to believe in their Creator. Help us to remember them and be like them. Amen.

Sunday, June 14

READ MATTHEW 6:31-34

SOMEONE gave this warning to an audience she was talking to: "Have a care lest the wrinkles in the face extend to the heart." That is expressed in quaint language but the meaning is clear and important. Thank God, there are hosts of people who have wrinkles in the face but none in the heart! They have not allowed the cares of life, great as they may have been, to make them sour, or crabbed, or complaining all the time. Watch out for the "wrinkles of the heart." The cure is trust in God.

May we, O God, cast all our care upon Thee, knowing that Thou carest for us. In Jesus' name, Amen.

Monday, June 15

READ MATTHEW 7:24-27

IT HAS become quite the fashion among some people who consider themselves quite "advanced," to make fun of old-fashioned virtues such as

fidelity to moral training, self-discipline, and chastity. These virtues are called "corny." But a wise teacher says, "We can more easily satirize them than live without them." Well said! We cannot live without the basic virtues of the great tradition of the Old and New Testaments. For a house of life without foundations is one built on sand.

May we see Thy ways with clear eyes, and follow in Thy way with stout heart and strong will. Amen.

Tuesday, June 16

READ I JOHN 3:1, 2

SOMEONE has said, with truth as well as humor, "Man is a folder of unfinished business." That is true in many ways. "It doth not yet appear what we shall be." We are not finished as individuals. One man said as an excuse for some shabby action, "I was made that way." A friend replied sharply, "You are not made yet." None of us is "finished." We have "unfinished business," to grow up into Christ. We have unfinished business to do the works that God has commissioned us to do.

May we not look back after having put our hands to the plow, but ever seek to become more like our Master. In His name, Amen.

Wednesday, June 17

READ II TIMOTHY 2:22

A BOOK appeared a few years ago with an arresting title, *The Inside Story*. But it had a strange sub-title, "A very funny psychiatry book with a very serious purpose." It dealt with the way the brain works, both in sickness and in health. That, of course, is the inside story important to each of us, the mind inside the body.

Jesus dealt much with the "inside story" of man. To Him, what was on the inside of man, his character, his relation to God, his love of his fellow men, was far, far more important than the "outside" story of property and rank. How does our "inside," as God sees it, compare to the "outside"?

O God, may we put first in our lives, not what we have, but what we are by Thy grace. In Jesus' name, Amen.

Thursday, June 18

READ MARK 8:36

A DRAMATIC critic was writing about the production of one of Shakespeare's plays. He said, "Shakespeare was smothered with scenery." The main thing, of course, was not lavish scenery, no matter how much it cost, but the wonder of the play. A life can be "smothered with scenery" also. The trimmings of life, its possessions, its clothes, its bank account, its pleasures, may completely smother the soul.

O God, we ask Thy help to enable us to keep our souls on top of things, so that they will not be smothered.

Friday, June 19

READ LUKE 9:23

A STRANGE description was given in a recent book of what a person ought to be. The author wrote, "A person's antennae must be moving and his feelers waving with feverish intensity." That sounds like a busy life, with all "feelers" waving! The Christian life ought to be a busy life. If we are to be true followers of Christ who was sensitively aware of everyone in need, so we ought to keep our hearts and minds aware of what goes on in our block, in our city, in our world, so that we can be instruments of God in mercy.

Save us, O God, from going to sleep in life, or being blinded to need by our selves. In Jesus' name, Amen.

Saturday, June 20

READ GALATIANS 6:9

A WOMAN worker in a church sat down in a discouraged mood. She had tried many times to bring about some needed improvement in the church school but without success. "I give up," she sighed, "there is no use."

We all have such occasions. There are two things to be remembered then, among others. One is Paul's great word, "Let us not be weary in well doing, for in due time we shall reap if we faint not." The other thing to recall is how many things, good things, have been done through sheer persistence. A novel by Jesse Stuart was rejected 37 times before publication. He did not faint in well doing!

In all our work for Thee, O God, and for others, give us persistence and constancy. In Jesus' name, Amen.

Sunday, June 21

READ JOHN 9:4

A WIDELY known hostess has given this rule for a successful party, "Always have too few chairs, so that the guests will have to keep moving." That sounds amusing, but when we think it over we can see that it has real wisdom. A party where all the guests are sitting down around the wall becomes dull.

Isn't it also a good rule for life? Consider a church, for instance. Many a church has become ineffective because too many people were sitting down and too few moving about working.

Help us, O God, to dedicate our energies to Thee, that we may be profitable servants in Thy service. Amen.

Monday, June 22

READ PSALM 67:4

IN A RECENT novel laid in Northern

Canada, there is pictured a French Canadian backwoods mother who had a special power. The novelist writes, "She disposed people to become aware that they had reasons for being happy."

A lovely power, indeed! So many people forget that they have real reasons for being happy. We can try to bring these causes for happiness and gratitude to their minds, not by lecturing them, but by friendship.

We are grateful, O God, for the many sources of happiness Thou hast given us. Help us to remember them.

Tuesday, June 23

READ I CORINTHIANS 14:15

A TINY 4-year-old was spending a night away from home. At bedtime she knelt at her hostess' knee to say her prayers, expecting the usual prompting. Finding Mrs. B. unable to help her, she concluded thus:

"Please, God, 'scuse me. I can't remember my prayers and I'm staying with a lady who doesn't know any."

We may smile at the frankness of the little girl, but the story does bring a question, "Do we really know any prayers that come from our hearts?"

Help us, O God, to pray so that our prayers may not be formal exercises to us, or the mere using of many words, but the soul's sincere desire laid before Thee. For Jesus' sake, Amen.

Wednesday, June 24

READ JAMES 1:4

THERE IS GOOD and bad in each of us. From this truth many consequences come. One is pictured by an historian, T. Harry Williams, writing about General McClellan of the Union Army. He wrote, "He was at once honest and deceitful, simple and cunning, modest and arrogant. Some saw one McClellan, some the other. Lincoln saw both and labored patiently to bring the good McClellan uppermost." A good example to follow. We deal with many people who have good and bad qualities. Try to have patience and seek to bring the good qualities on top.

Direct our hearts, O God, into the patience of Christ. Help us to remember how much we need Thy mercy for our own shortcomings. Amen.

Thursday, June 25

READ PSALM 139:23, 24

A STORE selling household furniture and decorations used this advertisement: "Look at your house through a stranger's eyes. Suppose you had never seen it before. How would you like it?"

A good question about a house! But a better question about ourselves! Suppose you were looking at yourself through the eyes of another person.

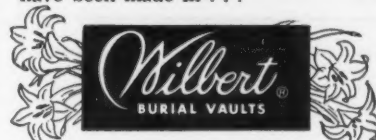


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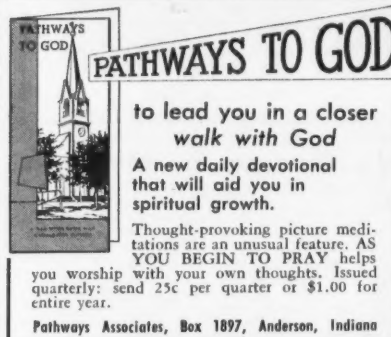
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Help us to remember, O God, that Thou dost see us. Help us to look at ourselves through the eyes of Christ. For His sake, Amen.

Friday, June 26

READ ISAIAH 11:7-9

THERE ARE many ways of measuring what people call progress. One ingenious woman was waxing eloquent over a transatlantic airplane flight. She exclaimed, "Why, it's wonderful! You can take your highballs in one continent, and get your hangover in another." That is one kind of progress! There are many other measurements of so-called progress, which are not much more pertinent than that.

Here is a Biblical measure of progress—"for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." That is the last bit of the description of the millennium in Isaiah.

Help us to bring into our common life that which will bring the world to knowing and doing the will of God. In Jesus' name, Amen.

Saturday, June 27

READ LUKE 18:1

ABRAHAM LINCOLN is reported to have told of a little girl who received some beautiful alphabet blocks for Christmas. She liked them so much that she took them to bed with her on Christmas night and played with them until she was very sleepy. Then she remembered that she hadn't said her evening prayers. So she knelt by the side of her bed and prayed, "O Lord, I'm too sleepy to pray, but there are the letters. Spell it out for Yourself."

May we love Thee, O God, with all our mind, as well as with all our souls. Save us from growing sleepy in Thy worship and service. Keep our spirits wakeful. In Jesus' name, Amen.

Sunday, June 28

READ ROMANS 2:7

ONE WRITER on Christianity has mentioned what he calls "the big yes" and the "little yeses." That need not be mysterious. The "big yes" is our over-all commitment to the God who seeks us in Jesus Christ. But after the big yes comes a large number of other things, details to be done in the fulfillment of our great commitment. These little yeses are details of work and play, relationships with other people, and social attitudes.

O God, we have said "yes" to Thy call to discipleship. Help us to perform the many details of life carrying out that commitment. For Jesus' sake.

Monday, June 29

READ PSALM 103:17

AN ENGLISHWOMAN, Evelyn Underhill, whose book on worship has helped so many people, made this arresting statement about herself. She said, "I hope my mind will not grow tall to look down on things, but wide to embrace all things." She did not want to grow narrow. She did not want a "tall mind" to look down on other people. She wanted to have "wideness" of love and sympathy. A good prayer for all of us.

We remember that there is a wide-ness in God's mercy like the wideness of the sea. May we have the wideness of sympathy which children of God ought to have. Amen.

Tuesday, June 30

READ II CORINTHIANS 4:16

ONE OF THE fascinating stories in the history of art is that of the restoration of da Vinci's painting, "The Last Supper." Painted on the wall of a monastery in Milan, for years it was lost to the world. Artist Luigi Cavenaghi took infinite pains for years to save the painting from complete loss, and he succeeded. Which, as St. Paul wrote on some occasions, is a parable. The image of our Lord Jesus Christ must be restored again and again in our minds and hearts, so that it does not become dull and forgotten.

May we, O God, preserve the figure of our Master in our minds as the One who dominates our lives. In His name.

WITCH DOCTOR

(Continued from page 32)

"hands" that administer it that hold the healing. We gained the reputations of being good "medicine men."

One day a two-year-old girl, Lola, was carried to our home. She was so weak that she could not even sit up. She wouldn't speak, but lay as if life were already gone. We kept Lola with us, and surprisingly fast, she responded to the medicine and good food. There are so many good foods, particularly milk and fresh fruits, looked upon as taboo, that there are many children suffering from malnutrition in this land where things are plentiful. Some of the elders watched with alarm as Lola was given "improper" foods, and were amazed that she was so soon well.

When one is under the treatment of a witch doctor, food is not taken. Herbs are brewed and rituals used. An old man came to us in a state of near starvation. A witch doctor was treating him for tuberculosis. Throughout the entire weeks of "treatment," he was allowed only tea and lemon.

Mixe life is steeped in superstition.

CHRISTIAN HERALD

When we built our home in the ranch area to be nearer the people, we unwittingly violated a custom. A turkey should have been killed on the building site, a soup made, and this given to the people of the village. Too, a candle should have been burned in the church. Many of the Catholic rituals, learned long ago, have been incorporated into the Indian rites, with their Christian meaning long lost. The people were sure that something unpleasant would overtake our "turkeyless" home. Perhaps the witch doctors were disappointed when nothing did.

Over the years, we have taken a strong stand against drinking. We have diverted the interest of many from liquor into the healthful use of games and other activities. The young men have taken to volleyball like ducks to water. Some young people have complained they do not like to take part in the old rites because of the excessive liquor used. Even a burial ceremony calls for the use of great amounts of alcohol and tobacco.

The burial ritual is elaborate and precise. After death, all the hair and nail cuttings collected during the lifetime, are brought together to be buried with the body, which is laid out in the home with the head toward the family altar. Candles are lighted here and in the church. With great ceremony, liquor and tobacco are given by the family to the visitors. All night the wake continues with much drinking as the spirits of earth and sky are appeased. The next morning the band appears to accompany the funeral procession. At the grave a final round of drinks is passed as the body is lowered into the earth. By this time the mourners have lost control of their senses.

Over a period of four to nine days, further ceremonies are carried on.

Breaking with the old ways is hard for a Mixe. Their life is a communal one, in which every person has tasks to perform in the government of the village, in religious ceremonies and fiestas. Breaking with these responsibilities is a serious step.

Our time in Coatlan is interspersed with visits to the training camp to help instruct new linguists entering the field, and time in Mitla where we do the book work. Simple booklets are being printed in Mixe, now that the people are learning to read. Soon, several books of the Bible will be ready.

We have found the Indians interested in many new things. A world globe was a fascinating revelation to many, to whom Coatlan and the neighboring mountains make up the universe. They did not know how close they were to a different kind of world.

And probably you did not know how close you were to a different kind of world, either.

THE END

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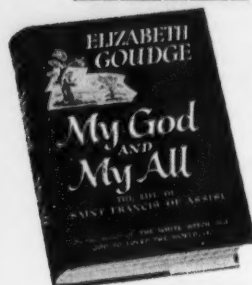
ELIZABETH GOUDGE

author of *God So Loved the World*

MY GOD AND MY ALL

The Life of Saint Francis of Assisi

DR. DANIEL POLING, editor of *Christian Herald*, says: "One of the most colorful figures of our Christian faith, one of the most dramatic and tender, and at the same time one of the most heroic and universal, is St. Francis of Assisi. His radiant life as written by Elizabeth Goudge is an event of the literary year. The title itself is suggestive of the eloquence of the fine and dedicated writing of MY GOD AND MY ALL." \$4.00 at all bookstores



Coward-McCann

Reviewed by

DANIEL A. POLING
RUTH M. ELMQUIST

THE JOHN WOOD CASE, by Ruth Suckow (Viking, N.Y., 314 pp., \$3.95).

It has been over 15 years since Ruth Suckow has written a novel. This one is worth waiting for. Written in the literary style that has become synonymous with her name, the story deals with a dramatic month in the lives of people in a small town in Iowa at the turn of the century, and how they react to the news that a trusted and respected member of their community is involved in embezzlement and betrayal of his employer.

The character development in this fictional story is convincing and true to life. The narrative moves step by step to a dramatic climax, revealing the moral fiber of the different people in the town. Though the circumstances of this story deal with an act of dishonesty, the total impact of the book is definitely warm and positive and beautiful.

This is true because of the sensitive portrayal of Lydia Merriam, the wife of the man who has been wronged, and her attitude of charity and love and finally of unselfishness in the beautiful thing she does for the son of the man who has betrayed her husband. The story is strong and compassionate—strong in the strength of young men and women like Philip who can rise above adversity and suffering, compassionate in the depiction of women like Lydia Merriam who with quiet dignity are exceptional and become towers of strength to those around them.

A superb novel well worth the reading for it echoes the eternal verities of the power of unselfish love. *Selection of Christian Herald's Family Bookshelf.*—R.M.E.

THE SEVEN WORLDS OF THEODORE ROOSEVELT, by Edward Wagenknecht (Longmans Green, N.Y., 325 pp., \$6.50).

Most people would be content if they could move actively, convincingly and effectively on the main street of their own town, or in their own small corner of the globe. But so active, energetic, individualistic, complex, extraordinary, paradoxical and pace-setting was the personal and public life of Theodore Roosevelt, that his biographer has developed this life-sized drama around not one, but the seven worlds in which Roosevelt moved.

Edward Wagenknecht cuts a likeness of the man in Mount Rushmore proportions, yet he is no hero worshiper of Roosevelt. He writes of his weaknesses as well as of his strength, of his enigmas as

TIDINGS

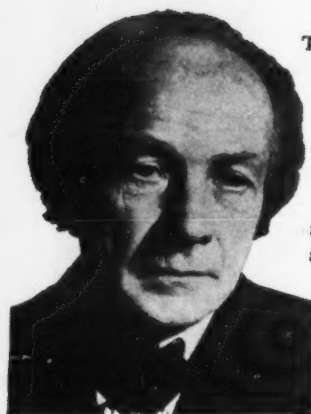
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well as his glories, of his faults as well as his virtues and the sum total is a human document. The likeness is chiseled out of hard facts, and is documented by the words of his contemporaries and his own writing. All sides of every question are presented for the reader's astute appraisal, making this a dramatic presentation of an unusual individual, a colorful human being, a product of his era and his own strong will. Here is an objective portrait of T.R.'s life and his contribution to his age. *A Family Bookshelf dividend.*

—R.M.E.

GIVE US THE TOOLS, by Henry Viscardi (Taplinger, N.Y., 288 pp., \$3.95).

A company known as Abilities, Inc. opened in 1952 when a young man named Henry Viscardi discovered that most partially disabled persons preferred a job to a subsidy. Thus was born a firm that would choose its personnel exclusively from the ranks of the blind, deaf, scarred, deformed, paralyzed, epileptic. How this corporation obtained government contracts, survived a recession and changed the attitude of several hundred businesses toward hiring Mr. Viscardi's type of employee is humorously and excitingly told in this book.

Reading about so called "helpless" people helping themselves—indeed, living independently without either federal charity or pencil-selling—is an immensely rewarding and breathtaking experience.

—FRANCES LEE

MY GOD AND MY ALL, by Elizabeth Goudge (Coward-McCann, N.Y., 321 pp., \$4).

One of the most colorful figures of our Christian faith, one of the most dramatic and tender, and at the same time one of the most heroic and universal, is St. Francis of Assisi. His radiant life, as written by Elizabeth Goudge, is an event of the literary year. The title itself is suggestive of the eloquence of the fine and dedicated writing of *My God and My All*.

—D.A.P.

DEAR AND GLORIOUS PHYSICIAN, by Taylor Caldwell (Doubleday, N.Y., 574 pp., \$3.95).

Here is a monumental work in which the life story of Luke is told with tremendous conviction and literary authority. No novel yet written in the now congested field of Biblical characters and incidents is so comprehensive, so, at times, devastating and yet so convincing as this. The wide world of Roman society is encompassed as with a magician's wand. Figures come alive everywhere and all occasions converge at last upon a lonely figure hanging upon a cross, but risen from a tomb. Everything is here included, gentlest love, fiercest passion, mysticism and the healing at last for man and for man's community that is found only in the one and only Healer Himself.—D.A.P.

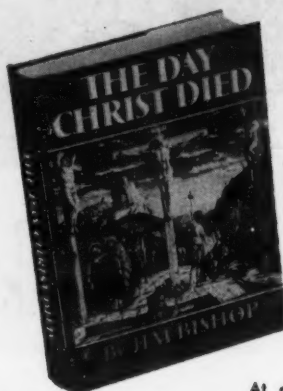
A LONG WAY FROM MISSOURI, by Mary Margaret McBride (Putnam, N.Y., 245 pp., \$3.75).

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(Continued on page 50)

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a book shower

By GLENN H. ASQUITH

JOHN and Joan are going to be married in June." I mentioned this casually, although I felt quite important as I imparted the news to my wife and daughters. I expected to be rushed with "Oh's" and "Ah's" and a hundred questions—women do so dote on weddings! But this time my bubble of news was quickly pricked.

"Well, if they don't get married," retorted my eldest, "I have wasted my money on the most beautiful set of guest towels any bride has ever seen."

And as for my wife, she remarked, "I am glad you mentioned those two dear children. What would you think of an automatic toaster as our gift?"

In essence this conversation has been repeated in the homes of other ministers and in the homes of their parishioners year after year as the young people pair off, many of them selecting the magic month of June in which to plight their troth.

There will be Kitchen Showers, Miscellaneous Showers, Jack-and-Jill Showers. The displayed wedding gifts will include appliances and gadgets, china and silver, perhaps a TV set or a record player. But, will there be a Book Shower, or books appearing with the rest of the "loot"?

Why books, anyway? For one reason, a home cannot get along simply on the articles in the Hope Chest; a home needs a Thought Chest as well. Books cradle the precious and tested thoughts of all ages. With the establishment of a home of their own, the newly-weds will have sober moments of dawning responsibility as they recognize that they have become a unit of society, and that they will be called upon to be intelligent parents of the next generation, to vote, to help create public opinion on many subjects. The chattering comment of radio and television will prove an insufficient background for the need.

Even if we insist on being realistic and giving "practical" gifts, there are practical books. During the courtship and honeymoon the young people have been entertained in the homes of their gracious relatives and friends, and have enjoyed candle-lit meals in restaurants. Now the budget will not permit many "eating out" times, and the bride must try to feed her man in the manner to which he has become accustomed. A good cook book may well save quarrels and heartaches. On the other side, the bride will expect her wonderful husband to be handy with wrench and paintbrush. An uncomplicated book on "How to Do It Yourself" could be a face-saver if not a life-saver.

PERHAPS cook books and manual arts books could be classed as reference books, although this grouping must take in many other fields. A home without a good dictionary—not one so abridged that it gives discouragement—is under a great handicap. Letters must be written, beginning with the thank-you notes; unfamiliar words must be looked up as they are used in books and conversations; correct grammatical usages will need reviewing. A dictionary can give one a good reputation for being well-versed and educated. A one-volume encyclopaedia is as necessary as a can-opener, at least. The world is so full of so many things that must be looked up! This is truer now than ever with the complicated scientific achievements and the changing of old political alliances in so many parts of the world. Also, in news and conversation, quotations are coming back in style to fortify opinions and to explain world-happenings. Someone could do our young couple a solid favor by presenting them with an up-to-date, standard work of quotations.

So far, we have been thinking of the meaty and work-horse kind of books

CHRISTIAN HERALD

which will be used as tools are used, but I would not have the freshly varnished bookshelf hold only these. To be truly happy, a home must enjoy the fruits of imagination, some fantasy, a familiarity with the most famous characters in classic fiction, and the lilt of the songs we call poems. A few books could bring the freshness of dreams into two lives and serve to keep monotony from doing its deadly work.

By now you may be thinking, "The minister has forgotten the books of the devotional life which should come first—especially with one in his calling!" I have only saved these to the last. But when we speak of books for the devotional life, it is difficult to separate writings into secular and sacred categories. A sensitive soul will be uplifted by *Les Misérables*, *War and Peace*, the *Poems of Browning*—yes, even by a book of science which brings into the spirit a sense of awe when contemplating the works of the Creator. But there are books which are basic to the inner being. The Bible, of course, is the first. The bride and groom will, most likely, bring their personal Bibles, but a larger edition for the home which can be "their" Bible is an excellent gift.

Many of the older books of personal devotion are now in reprint form and cannot be excelled in our day. One or two of these will be helpful to foster a wholesome mysticism in our day of overdrawn realism. A book of prayers for family life including graces at the table and prayers for special days will be welcomed even by young people brought up in non-liturgical churches. And a hymnbook by all means!

What else? Perhaps a book of art reproductions, a book of loved songs, a guide to hobbies. A good investment for one who has twenty-five to fifty dollars to spend would be a paid-up year's subscription to a good book club. If done anonymously, this latter can bring years of happy speculation as to the identity of the unknown friend whose gift lasted so long.

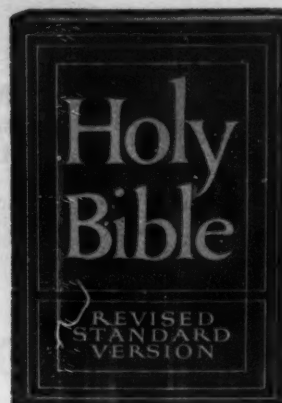
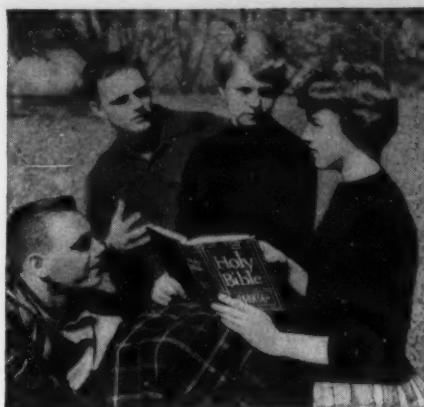
As I leaf over the pages of my records, names stare out at me—the names of my June brides and bridegrooms: John and Joan, Henry and Henrietta, Bill and Nancy, Edward and Edith. I do not remember that I saw among their gifts any books. Not a single couple had a Book Shower.

I fear that through the years the books which have come into gay young homes have been borrowed oftener than they have been owned.

You can see to it that your favorite June couple starts off with the beginning of a library and, even though your present may be pushed aside while a shining gadget is proudly displayed, you will have done the more excellent thing.

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THE NEW BOOKS

(Continued from page 47)

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SOLOMON AND SHEBA, by Jay Williams (Random House, N.Y., 248 pp., \$3.95).

A dramatic novel of Israel's great and wise king and the queen who captured his heart and all but lifted him from his throne. The story is appalling at times in its realism. It is not to be read as a Biblical interpretation of the ancient Scriptures. It does violence to many of the great traditions but it is not irreverent and should be read as fiction is read.—D.A.P.

THE SCARLET FEATHER, by Dale Van Every (Henry Holt, N.Y., 315 pp., \$3.95).

This realistic novel of the American frontier is at once original and traditional. Down on the Ohio River, after the Revolutionary War, moves the Jordan family, Virginia gentlefolk with their servants and artisans and camp followers, to claim their new home above Louisville. The party faces the challenge of the elements and the menace of unfriendly Indians. The interplay of elemental emotions that cross biological as well as natural frontiers adds to the drama of the novel. The central love story is at first incredible, but at last in a profoundly moving climax, convincing and inevitable.—D.A.P.

THE BABE AND I, by Mrs. Babe Ruth (Prentice Hall, N.Y., 215 pp., \$3.95).

I picked this one up with the idea that I would put it down in a hurry. But I just never got away from it until I finished the reading. Bill Slocum has done an exceptional piece of work with and around Mrs. Babe Ruth. He has captured her personality and released it with a story of the Babe himself. It is easy, grand reading.—D.A.P.

FLYING TIGER, by Robert Lee Scott, Jr. (Doubleday, N.Y., 285 pp., \$3.95).

The author of this life of General Claire Chennault is an angry man, a very properly angry man. He knew Chennault almost as Chennault knew himself, almost as an alter ego and he tells a story of this man who, in my opinion, would have saved all of mainland China from the Yangtze south to Canton, from the Communists had Washington given him the go-sign. Unfriendly critics will charge the book is less than objective, but it carries on every page a tremendous and often dramatic compulsion of its truth. A book to be remembered, a story to be grieved over, but also a challenge to be accepted for future action.—D.A.P.

CHRISTIAN HERALD

LIABILITY INSURANCE (Continued from page 25)

mutilation or disfigurement, particularly in the case of a single woman.

4. Permanent disability, loss of future earning capacity or loss of general physical and mental vigor. Perhaps, although his bones have knitted, the accident has left the plaintiff jumpy and terrified. This is usually the most significant item in large recoveries.

Finally, the jury may add an appropriate amount for pain and suffering, shock and fright—and consider that a dollar doesn't go as far as it used to. By the time the jury finishes adding, a \$10,000/20,000 or even a \$25,000/50,000 liability insurance policy may prove to be woefully inadequate—inadequate to protect your savings, and, more important, inadequate for the victim.

For example, a recent settlement in the Supreme Court of New York State amounted to \$112,500; two children had suffered serious burns when alcohol was poured into a barbecue pit during a party. There was only \$10,000 insurance; \$102,500 had to be paid by the defendant out of his own pocket.

Without insurance, could you pay such a judgment or any significant part of it? Suppose that after the judge's gavel dropped, you gave the sheriff or other collection officer all your property readily subject to court seizure—stocks, bonds, bank accounts. If you have even more of this type of property than the average American, it still probably wouldn't come to more than \$5,000. If we then throw in personal effects—your hi-fi set or your golf clubs, and even your car under the sheriff's auctioneer's hammer—we don't increase the total by more than another \$2,000 or so. But then let's say you give your coat and your cloak as well—property such as a jointly-held home, or cash values of life insurance which (under laws varying from state to state) are difficult or impossible for creditors to reach without your consent. We've still added only about \$10,000 for the better-off-than-average American. There would be nothing more for the sheriff to seize.

But a judgment in most states is good for 20 years. This means that the injured party might have a continuing lien on your earnings.

Let's also assume that you resolutely decline to have this debt wiped out in bankruptcy—which you probably could unless your actions leading to the accident were utterly reckless. But let's say you have a more or less average income of \$5,200 per year and can pay over every penny beyond a bare \$3,200 of essential living expenses and taxes. You still probably haven't enough working years to give the accident victim what the jury thought he should have as

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Really, adequate liability insurance is the only way you can help your injured neighbor. Your motoring responsibility alone is tremendous. When you turn two or three hundred steel-clad horses onto the road, isn't it your duty to your neighbor to put yourself in a position where he can be adequately compensated if he is injured by your neglect?

The trend toward recognizing the responsibility of the motorist is seen in financial responsibility laws; in compulsory auto insurance laws, such as in Massachusetts and New York; or in uninsured drivers' damage funds, as in New Jersey, although here the limits of coverage required are so low that they cannot be said adequately to discharge your duty to your neighbor. It is in the increased protection provided by modern liability insurance policies.

For example, your insurance policy now probably covers you when you drive an uninsured car; or it may cover members of your family or other persons driving your car with permission. The policy may even provide limited payments for actual medical expenses incurred by accident victims, entirely without regard to whose “fault” the accident was—yours or someone else's or nobody's. Some insurance companies even offer a package plan of coverage, providing compensation for anybody hurt in an auto accident in which your car is involved—including the driver of each car, passengers in each car and even bystanders.

Your carrying adequate liability insurance does not alone guarantee that your injured neighbor will be adequately compensated. So long as our legal system is based on legal liability only for negligence, he may be unable to recover at all; your insurance company never agreed to compensate him in all events, but only if you have been careless. And even where there is liability, the law's delay and the injured party's need for funds may force him to settle for much less than he would have wished to do otherwise.

But at least you have done what you can in providing the wherewithal for payment if the law says he is entitled to damages. In practice, surveys have shown that some payment is made in about 85 per cent of motor vehicle accident cases involving personal injury or death, where there is insurance. Indeed, where injuries are slight, payment is generally prompt and adequate; but in the case of serious injury and larger claims, both promptness and adequacy decline sharply.

The same considerations apply to your personal liability insurance, which also protects your neighbor—who may be the milkman who breaks a leg on

the loosened board in the front porch which you never quite got around to fixing, or the chap on the public links who suffered a concussion when your drive on the fourth tee sliced badly. Are your personal liability policies adequate?

Incidentally, you might also discuss with your insurance agent whether workmen on your property are covered by your current personal liability policy—not merely house painters (who usually have workmen's compensation insurance from their employer) but cleaning women, baby-sitters and boys who mow the lawn. You may also need a policy of workmen's compensation insurance; often such persons are excluded under your personal liability policy.

So as an act of applied Christianity, review your liability insurance. Does it protect your neighbor in the light of today's costs? For your car, protection in the range of \$100/300,000 seems about right. For personal liability, a lower range might be acceptable; statistics indicate the far greater number of fatal or permanently disabling accidents to third persons occur on the road. Your personal liability insurance coverage may now be tied in with fire insurance under a new “Home Owner's” policy.

Fortunately not all automobile or home accidents involve serious injury or death, and this fact makes increased liability insurance coverage surprisingly inexpensive. For example, on your auto insurance, if the average net premium for a \$25/50,000 policy is \$130 for a given locality, the premium for \$100/300,000 coverage is not four times that figure, but only about \$148. Needless to say, liability insurance rates vary considerably, depending on such factors as where your car is usually garaged. Rates in large cities, such as New York, may frequently be eight times the rates in a smaller Western community such as Boulder, Colorado. But an 18-to-25-year-old son driving your car will send your liability insurance rate skyrocketing anywhere.

A few other practical hints:

1. To the extent you use your car or your home for business or professional purposes, your liability insurance premiums on either are tax-deductible.

2. Choose your insurance company and your agent carefully. The lowest premium does not always indicate the least expensive insurance. A cut-rate company may be very stubborn about paying apparently legitimate claims, thereby causing you embarrassment and defeating a large part of your purpose in carrying insurance, or it may cancel your policy after the first claim.

3. Because your liability insurance is so important to you, and after all, you can't make a company renew your

policy, if you've had, say, two bumped fenders this year, and you somehow nick still another car to the tune of \$50 (with no one hurt), you should consider paying this bill yourself and not putting in a claim. Three strikes *may* mean you're cancelled out, and then you and your neighbor may have no protection or inadequate protection if a serious claim should come along.

4. If you should be in an accident involving injury to another, be sure you contact your insurance agent immediately. Otherwise, your insurance company may lawfully balk at paying any compensation; your policy probably entitles it to notification and co-operation on your part. But also remember that it is not enough that you have merely arranged for the victim to be paid some money. This doesn't relieve you of other concerns—visiting him and his family, doing what you can to smooth the transitional period for them and extending your prayers.

5. Should you happen to be on the receiving end of an accident—if it is *your* car that is struck, or *you* who fall down somebody else's steps—your religious responsibilities are at least as great as if the situation had been reversed. The cost of insurance to the individual is determined in the long run by the amounts that insurance companies have to pay out in claims. The good Christian and the good citizen does not regard an insurance company simply as fair game. While seeking fair compensation, it will be for him a matter of principle not to exaggerate his claim.

You, as a Christian, have a responsibility to other people. Adequate liability insurance is a guarantee that you can meet your responsibility, should your neighbor be injured because of you. In our complex present-day relationships liability insurance is simply one means that has been devised to be a good neighbor. THE END

PRAYIN' PLACE

(Continued from page 24)

table." Having used her last weapon she went out and closed the door softly.

She knelt at the spring to bathe her face so they couldn't tell at home that she had been crying. As she dabbed her eyes with the corner of her apron a slight movement in the grass behind her caused her to turn. Near her a tiny bird fluttered its frail wings. She picked it up, held it in the palm of her hand and stroked its whisper-soft feathers tenderly.

"You poor little creature, fallin' out of the nest like that."

Then she heard the fear-filled twittering of the mother bird.

"Why, you didn't fall out at all!" said Mellie. "She pushed you out! It was time for you to fly."

She spied the nest on a low branch of the nearest sapling. As she placed the mite of life and warmth into its familiar curving softness, she said, "I know you have to fly, but not tonight. It's getting dark and cool. You can try again tomorrow."

As though she understood and agreed with every word Mellie had spoken, the mother bird flew to the nest and hovered over the little one.

Mellie turned to go and at that moment recognized that she had her answer. She looked back at the nest and for the first time realized that its inhabitants were sparrows.

"A little sparrow," she said aloud.

What was it He said in His book about being mindful of sparrows? The words would not come to her but she knew it had to do with His being mindful of the falling of even one. It all fitted together. He had told her what to do and then to make it easier had

reminded her of His love and concern. She straightened her shoulders and turned her face toward home.

Martha was waiting for her on the porch. Beside her was the battered suitcase that held the few things she had brought home. As Mellie turned into the yard from the path on the side of the road, Martha stood up.

"I'm going back, Ma. I know it's right. He loves me and I belong with him."

Without a word Mellie put her arm about the young shoulders and they walked into the house. She was reaching to the top shelf of the safe for the vase money when Martha said, "I don't need any money. He sent me a ticket in the mail."

Mellie took her scarf from the nail on the wall and put it over Martha's head. As she knotted it under Martha's chin she looked into her eyes and realized fully for the first time that her child was a woman.

When her father announced that they should leave for the highway to wait for the bus, Martha kissed her mother and went out of the house into the deepening dusk.

Mellie gripped the edge of the kitchen table for a moment to steady herself. She closed her eyes to shut out the flame of the sputtering lamp and to stop the crazy swimming pattern of the yellow roses on the oilcloth. Tasting the salt of her tears as she spoke, she said, "Thank You."

As she went toward the stove to start supper she paused at the window and looked at the dark sky in the direction of the little church. "I'll thank You fittin' next Saturday." THE END

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THE LESSON BACKGROUND

By Amos John Traver

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● June 7

Denounce Greed

I KINGS 21:1-7, 17-20; JEREMIAH 22:13

Elijah had his struggle with depression. The Bible never hides the weaknesses of its great men. After his glorious victory over Jezebel and the prophets of her god Baal, he had run away from her wrath. But the Lord revealed Himself to His prophet, reminded him that there were still hundreds of faithful souls in Israel and sent him back to continue his dangerous mission as God's witness to Israel and her idolatrous rulers. Silence in the presence of evil is consent. Someone has said that the Kingdom of God suffers more from the sheepishness of the sheep than from the wolfishness of the wolves. In a day when popularity is mistaken for success we could do with more Elijahs.

Greed is a subtle sin. It is a hunger that never can be satisfied. More, always more, is its keyword. Ahab had his ivory palace in Jezreel. When he built it no doubt he thought he had at last satisfied his ambition to ape the kings of the East. It was perfect, but there was that beautiful vineyard of Naboth. It would add so much to the estate if he could secure it. He thought he was being very generous to offer to trade for another vineyard or even to buy it. Naboth refused, not only because it was a profitable vineyard, but it was the inheritance of his fathers.

Like a spoiled child Ahab threw himself on his ivory bed and turned his face to the wall. Then Jezebel hatched her plot to make away with Naboth so Ahab could have his greedy desire. On the way to take possession he met Elijah. "Thou hast sold thyself," Elijah charged. Ahab was not the first to sell himself for a bit of land. What is your price? Compromise with evil always proves a bad bargain.

● June 14

Across Borders

II KINGS 5:1-5, 7-15; PSALM 33:5

God's concern for a person or a

people must be seen against the background of His concern for the whole world. There is great comfort and encouragement in believing that God has a fatherly interest in us and is treating us with special consideration. It is easy to assume that He must see in us something very special. We forget that God has a large family and there is room in His heart for each of His children. Pride distorts our vision as we look on them. So it was with Israel.

It is said that their wise men argued whether Gentiles had souls. "Dog of a Gentile" was more than a curse, said in anger. Blessed with God's protection, God's guidance and, most of all, with God's forgiveness, Israel despised all who could not claim Abraham as their father. God's mercy to Naaman was one of many incidents in Israel's history to show that God's concern did not stop at her borders.

Israel was blessed to be a blessing. So are we. In the history of God's preservation of His chosen people He gave place to Gentiles. Rahab of Jericho aided Joshua in the conquest of the city and was given a well-earned place in the nation. Ruth of Moab became an ancestor of David and of our Lord. Elijah anointed a Syrian king. Elisha healed Naaman the leper. The laws of Moses provided for receiving Gentiles who professed faith in Jehovah. "God so loved the world."

● June 21

Serve By Sharing

II CHRONICLES 19:4-11

Order is a first rule of God's creation. Waste, inefficiency, selfish individualism—these are fruits of sinful rebellion against God. Human freedom makes it possible for us to say "No" to God. A great part of the world has been doing just that from the day of Adam. Man has attempted to run the world in proud disdain of any help from God and in rebellion against God's law. So long as that is true there will be wars and rumors of wars. Personal, racial and national pride lead to ambitions for selfish power and security. To be

served, not to serve, becomes the motive for living. "What will we get out of it?" is the deciding question for every action. The result is the loss of any sense of responsibility for others. It is the "bad neighbor" policy on which the greater part of the world is organized.

Good organization is the way to get things done in the best possible way. Duplication of effort and merciless competition defeat efficiency in organization. Sharing of responsibility on the basis of time, talents and treasures is the divine plan for good organization. This is the "good neighbor" policy. The church should offer the pattern for the organization of society. This requires much more than blueprints worked out by church officials and board secretaries. This planning is needed, but it only maps the way. Ultimately it depends on those who travel the roads. To serve by sharing is the responsibility of each of us.

Jehoshaphat made some serious blunders but he did see the need of honest, capable officials, men who recognized their responsibility under God. The motive for public office is supremely important, whether in the church or the nation. But officers are impotent without an army. The sense of individual responsibility, commit-

ment to team-work, selfless ambition to serve—these mark our concern for realizing God's gracious purpose in all human organization. Too many of us in lazy irresponsibility are living by the life purpose of Tennyson's Lotus Eaters, "Let us alone, what pleasure can we have to war with evil?"

● June 28

Nations Need Religious Leaders

II KINGS 11:4, 9-12, 17-19, 21; 12:2;
MALACHI 2:7

"To reign is worth ambition, though in hell; better to reign in hell than serve in heaven." This horrible philosophy is from Milton's "Satan." It is not generally stated so bluntly. Wherever selfish ambition rules, its roots are in devilish soil. Men are constantly tempted to compromise principles in order to secure position and influence. Jesus met this temptation in the wilderness. "All these things will I give you if you will fall down and worship me." The same temptation followed Jesus, sometimes voiced by His disciples. "Save your life," they said. "Look after yourself." The devil whispers to each of us, "Be realistic. It is a wicked world and you have to make some compromises." By bitter experience we learn that we cannot be half honest, half

pure or half Christian. No crown is worth the cost of a lie; no scepter the price of purity.

"Our gracious Queen, we present you with this Book, the most valuable thing this world affords. Here is wisdom. This is the Royal Law. These are the lively Oracles of God. Blessed is he that readeth and they that hear the words of this Book, that keep and do the things contained in it." With these words the Archbishop of Canterbury presented a Bible at the Coronation of England's queen. It is a traditional part of the ceremony. It reminded her that her faith and her way of life would be of great influence in her nation. Eternal principles, not expediency, should be the foundation on which leadership is built.

Atheists cannot be trusted. The most serious block to understanding with Russia and China is the lack of any religious standards on the part of their leaders. Right and wrong for them have no basis in eternal truth. Their ethical principles permit broken treaties, inhuman deeds and immoral practices when these seem to advance the interests of communism or their own ambitions for power. "In God we trust" is more than a pious slogan. It insures government policies that will stand the test of the judgment of God.

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HOW YOU CAN FIND GOD'S WILL

(Continued from page 21)

the past and the future and what is best for His children; (2) that He is a God of love Who cares about the individual so much that He wants to guide each of us aright; and (3) that on our side, being a Christian is not merely a matter of intellectual assent to Christ's divinity, but also a daily obedience to the Risen Christ.

In Jesus' last long recorded conversation with His disciples, He gave them the specific promise of this guidance: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth... he will shew you things to come." (John 16:13)

And from the moment that the Holy Spirit—or the Spirit of truth—descended on the waiting apostles at Pentecost, those men and women were walking in a new climate. As we read the Acts of the Apostles we breathe the new atmosphere with them. Christ had told them to carry His Good News to all the world. That was a tricky business, because theirs was an alien, hostile world. They were soldiers with a vast campaign ahead; desperately they needed daily marching orders. The orders they received and what happened when they obeyed, makes exciting reading.

Take, for example, the incident about Paul and Ananias, as told in Acts 9. Let me sketch this story briefly, putting some of it in modern language, without, I hope, doing violence to the Scripture.

The setting is the city of Damascus. One morning God spoke to a man named Ananias: "I want you to get up and go to number 38 Straight Street. One Judas lives there. After you ring the doorbell, ask for a man named Saul."

"But Lord—"
"This Saul has lost his sight. You'll hear why later—I want you to go and lay your hands on him, and he'll get his sight back."

Suddenly Ananias had a terrible thought. "Lord, surely you can't mean Saul of Tarsus! Why I've heard horrible reports of that man. He's a murderer. Why, Lord, he's your worst enemy! Surely he can't be the one you mean—"

Gently the Lord said, "He *was* my worst enemy. He's changed now. You'll just have to trust me on this point, Ananias. Go now—"

So Ananias, full of questionings and doubts, wondering if he had heard God aright or if his mind was playing tricks on him, started out for Straight Street. Have you ever thought how different the history of the world might have been if Ananias had refused to follow God's direction that day?

But was this sort of direct word from God limited to the first few years of the Christian era? Not at all. Christ's promise of John 16:13, along with all the other kindred promises in the Bible about guidance, have no time tags attached to them.

Here is a true incident that happened a few years ago in Washington. It is reminiscent of the Ananias-Paul story. I have a close friend who used to own a dress business in Washington. At that time Marge (not her real name) with another friend was trying to help a nationally known newspaperwoman whose marriage had broken up. The newspaperwoman was so blue and despondent that my friends knew she was considering suicide.

One morning about three o'clock Marge wakened out of a sound sleep. The night was so perfectly still that she couldn't imagine what had awakened her. In telling me of this later, Marge said, "And then, as clear as a bell, God told me to get up and dress and go to the newspaperwoman's home."

"After glancing at the luminous hands of my clock, I was inclined to argue, 'But Lord, it's three in the morning! My friend will think I'm crazy—'"

But this guidance had the feel of urgency about it. Though she felt like a fool, Marge got up, dressed, and drove her car across Washington to the woman's home. There on the front porch stood the other friend who had also been trying to help. In a whispered consultation, the two women found that both had been awakened about the same time and had been given the same message.

THEY rang the doorbell and got no answer. Then they knocked loudly. Only silence. Finally they broke the glass in a front window and entered the house. In her bedroom they found the newspaperwoman unconscious. In a few more minutes it would have been too late.

Now admittedly this is a dramatic story. Like most true stories, it's stranger than fiction, yet no stranger than incidents that crowd the pages of the New Testament.

How would we analyze such happenings theologically? The kind of direction that Marge and her friend received in the middle of the night was the guidance of the Holy Spirit that Jesus promised—the inner voice, the "still small voice."

Perhaps we should admit that little is said about the reality of this "still small voice" in most churches. Indeed in many religious circles it would be

somewhat suspect. This is because not much is preached or taught about the Holy Spirit. To most of us the Holy Spirit is a vague theological term, anything but a force in our everyday lives. Yet Jesus apparently considered this the most wonderful gift He could bestow on us. In His eyes, if we have the Spirit, then we have everything we need. Our every need will be met, including wisdom and guidance.

AS the church across the centuries grew and spread, some of the emphases that had meant most to first-century Christians were all but forgotten—sturdy practical beliefs like the communion of the saints, healing, and God's direct leading. As always in the history of Christendom it's the rebellion of the segment or fringe groups that points unerringly to the dead spots in the organized church. So in the England of 1647, George Fox, the son of a weaver of Drayton-in-the-Clay conceived some strong convictions about the formalism and deadness of the churches of his day. Fox had no thought of forming a separate religious sect; he simply wanted to see the church revived. He and his followers called themselves the society of friends (not even with capital letters), and among other convictions they held strongly to "the perceptible guidance of the Holy Spirit," or "the inward light," meaning the distinct and conscious voice of God in the heart and mind.

I have been especially interested in Quaker practices in relation to guidance, because the woman who has taught me most about Christianity was a Quaker—though a very liberal one with a dash of Methodism thrown in, and an even stronger dash of glorious intellectual balance. She is Hannah Whitall Smith, who lived from 1832 to 1911.

In her book, *The Unselfishness of God*, (Revell), now out of print, she gives some striking examples of God's leading among her Quaker friends. For example, a visiting friend, a woman, was talking to a week-day meeting. She knew no one in the room, except those to whom she had been introduced a few minutes before. Suddenly she paused and said, "A young man has come into this room who has in his pocket some papers by which he's about to commit a great sin. If he will come to see me this afternoon at—(and she told where she would be), I have a message from the Lord for him that will show him a way out of his trouble." Then the woman resumed her sermon.

Mrs. Smith said that she was interested in following up this case. A strange young man did call that afternoon at the house where the woman

preacher was stopping. He had a forged check in his pocket. He was on his way to cash it when something had made him stop and slip into a seat in the back of the meeting-house. His name was not asked for or given, but he tore up the check in the presence of the woman. Later it was discovered that he had been so impressed with this message from God for him that, from that hour, he was a changed man.

On another occasion the same woman-preacher was staying with a cousin of Mrs. Smith's. The guest came down to breakfast one morning saying that during the night God had told her to take a message to a man living some miles away. She had been given no name or directions. Yet her faith was such that she asked the cousin to get out his carriage and take her. "God will show us the way," she insisted.

At each cross-roads the woman would point in the direction they were to go. Finally after about six miles, in countryside which neither of them knew, she pointed to a farmhouse in the distance. "That is the house, and when we get there, I'll find the man in the garden. Thou may wait for me at the gate."

It was as she said. She delivered her message to the man in the garden: "Thou art contemplating a wrong action that will bring great trouble on thee and thy family. The Lord so wants to deliver thee that He told me to come and try to open thy eyes to the danger."

At first, as any of us would, the man could only gape. Then he haltingly admitted that what his strange guest had said was true. That was the very day that the plan was to have been carried out. Now he dared not go on with it. If God cared that much about him, then He could be trusted to work out the problem. And subsequently God did work it out.

We have had examples in our family about how God can save from other types of danger. There was the time in Peter Marshall's life, that I told about in detail in *A Man Called Peter*, when God's voice saved him on the moors of Northumberland from falling into the abyss of a deserted limestone quarry.

I once had a smaller experience, but one I've never forgotten. One Sunday when our son was quite young, our whole family including a small guest of Peter John's went to a Washington hotel for Sunday dinner. After dinner, Dr. Marshall lingered in the lobby of the hotel to talk to an acquaintance. Since the grown-up talk went on for some time and the two little boys grew restless, they asked to go out in the yard and play. The hotel was set back from the street in wide lawns, and so I let them go. (Continued on next page)

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Minutes passed. Then gently, but clearly, that still small voice gave me a message, "The boys need you. Better go out to them immediately."

I excused myself and went. The two boys were standing hand in hand on the curbing just ready to try to cross 16th Street, one of Washington's busiest and most dangerous thoroughfares.

Such happenings make me wonder whether the Holy Spirit does not often try to save His children from many of the accidents and disasters of our lives on this earth. But we who do not practice the art of listening to that small Voice in regard to small everyday matters, are not tuned in. So He cannot get His message through to us even in emergencies.

But let's go back to the real question that the high-school senior, the college man, and the businessman posed to me. That question is concerning the how—the technique—of God's guidance.

First, God cannot lead the individual who is not willing to give Him a blank check with his life. Telling Christ we are willing to turn our lives over to Him *in toto* may seem a big price to pay. The real sticking point here for most people is that they fear God. They do not really believe that He is a God of love at all, or turning one's life over to Him would be blessed relief, and there would be no fear in it.

A few weeks ago in a session with a roomful of high-school sophomores, I was astonished and grieved to find how many of those girls were basically terrified of God. And their fear was obviously buried deep in the subconscious. One beautiful youngster had tears in her eyes as she asked devious questions, trying not to make too obvious what she really wanted to ask: "Would God condemn my mother and father to eternal damnation because they hardly ever go to church?"

The point of this act of turning one's life over to God is that He will not violate the free will He has given us. And He cannot possibly lead someone who purports to be willing to obey Him one moment and like a balky mule, insists on his own way at the next moment.

Second, the one who means business about God's leading will have to turn to the Bible as a textbook. There are several reasons why this is important. We can't really know what God is like until we know how God incarnate in human flesh acted, what Jesus' attitude was and is in regard to every facet of our human lives—sin, sickness, disease, disasters and so on. For this we have to come to a study of the Bible intelligently, not as if the Scriptures were a sort of holy rabbit's foot.

We need to know the Scripture in

the broad sweep of its teaching about the nature of God and of man, in its depth-dimensions. Then too, the Bible has much guidance for us in regard to specific questions—more than most of us are willing to obey. And especially important, God's voice will never contradict itself. That is, He will not give us direction through the inner voice that will ever contradict His voice in the Scriptures. Thus we need to know the Scriptures as a check on the inner voice.

Even as there can be static on a radio, so we can get crossed up if we rely on the inner receiving set alone. The static can come from our human desires. In this day of psychoanalysis, we also know that it can come from subconscious levels that God has not yet fully entered and cleansed.

Hannah Whitall Smith clearly saw this danger for the Society of Friends who leaned so heavily on the inner light. Even as a girl she began to have doubts that some of their "scruples," as they called them, were genuine guidance. For example, her grandmother felt "a stop" in her mind about wearing her false teeth. She was afraid the teeth represented the world's vanity. For many years the dear old woman could scarcely eat at all, while the teeth rested in her bureau drawer.

This has its humorous side, but sometimes the results of such "leading" were more serious. Mrs. Smith cites one instance where a Friend, who was actually a woman of complete integrity, took some money because she felt the Lord was telling her to do so to illustrate the truth that "all things are yours."

In the main, however, the Friends erred on the side of goodness, because they had the check of their close fellowship. This, it seems to me, is the next most important check after the Scriptures. Christianity was never meant to be a lone-sheep experience. Every Christian needs a mature Christian friend, or several of them, with whom he can share his questions and his problems. Sometimes God does speak through our friends. Their perspective, their love and common sense will help to keep us from wild tangents.

Fourth, don't rule out sanctified common sense as a factor in God's guidance. It is true that sometimes God asks us to do things we don't understand—as in the case of Ananias. But usually God asks us not to cancel out the minds He has given us, but to sharpen them.

In addition to these four principles there is a residue of wisdom concerning this matter of guidance that has accumulated through the centuries since Christ's ascension. Here are a few time-tested hints:

ObeY one step at a time, then the next step will come into view. God still insists that our walk be by faith, not by a bird's-eye view of the whole terrain.

As we learn to obey, the Voice becomes clearer, the instructions more definite. Perhaps another way of saying this is that, as in anything else, we learn through practice.

God's leading must of necessity include the closing of some doors in order that the right door may be opened wide. At the time, it isn't any fun to have a door shut in one's face. But the open door always follows.

When you feel a strong inner check about something, don't move on it. Or to put it positively, always move forward in faith, not out of fear.

Watch the timing on guidance. If strong inner suggestion is from God, it will strengthen with the passing of time. If not from Him, in a few days or weeks it will probably just evaporate. Another thing about timing, we do not always get immediately the guidance we ask for. God's timing is often not ours, and patience is required.

Wire-pulling, door-crashing and human pressures have no place in the Spirit-led life. Some of our most wonderful answers to prayer arise out of our human helplessness, when we have seemingly exhausted our resources.

Do not rule out God's help with life's small details. After all, myriads of details make up the totality of life. If we do not let God into our everyday lives, the chances are we do not let Him into our lives at all. Furthermore,

if our time is given over to Him, He is anxious to save us from time-consuming trivia in order to use us for more important things.

Give God a chance at a given time each day to speak to you. Cultivate a few minutes of quietness, remembering that not even in prayer can God speak to us if we insist on doing all the talking.

Finally, if you are one of the Christians who yearns for something more significant than church committee meetings, in whom there is a longing to get out on the exciting frontiers of Christianity, then some experimentation with this whole matter of guidance will be a joy to you. After all, there are great gaps as to the details, as to the "how" in the New Testament. Further, Christ never intended that His revelations of truth should end with the first quarter century of the Christian era. There are untold riches of understanding and grace He waits to reveal. Even yet in every phase of Christianity, there is pioneering to be done, experimentation to be made, truths to be uncovered. And what adventure God's speaking directly to us brings to life! More important, how desperately we need His direction—in our personal lives and at the top-level of Government where life-and-death decisions for the nation are made daily.

If our Christianity is not just lip-service and pretense, if we really believe that God exists, that He has all-wisdom, and that He loves us and our world, then we'd better get on with the matter of listening to the wisdom He waits to give us. THE END

SONGS BY CHARLES

(Continued from page 28)

latter was frequently used more often? Not all pioneers could read; any one of them could learn a song when it was read to him two lines at a time—if, indeed, he did not know it already, which was more likely. The early Methodists learned their doctrines, the very bulwarks of their faith, from these songs. Traveling preachers were sometimes uneducated men, strong in spirit but weak in their knowledge of doctrine. Their sermons might bear the stamp of their own lack of knowledge, but there was nothing they could do to corrupt the beauty of the hymns.

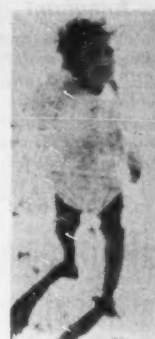
Of John Wesley, the founder of the Methodist movement (he never admitted, for one moment, that he was founding a church) much has been written, and deservedly, for he remains one of the great men of all time. About Charles, much less has been said.

He was born in Epworth, England, in 1707, eighteenth child of Susannah and Samuel Wesley. His father was a minister in the Church of England;

his mother was a most remarkable woman with a good education and a will of her own. The Wesley family was one of some consequence. Its family coat of arms dates back to 1324. As a baby, Charles Wesley was rescued from the burning parsonage by his nurse, surely an act of heroism which can be listed as one of the great gifts of all time to the world. At eight he went to Westminster School, in London, where his older brother Samuel was a Master. Here he arose at 5:15, washed in cold cloisters, attended Latin prayers and then studied Latin until breakfast at eight. Classes continued for most of the day. At all times he and his fellow students were required to speak Latin. At eight, he went to bed. This regime proved excellent training for the life he led later.

Charles showed himself early to be a boy of grit and courage. At one time he defended a small Scottish lad named Murray (later the Earl of Mansfield) against the school bully, winning a life-

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long friend by so doing. At 19, he went to Christ Church, Oxford. A lad with a great capacity for fun and friendship, he found the whole business on the dull side. Even though Brother John, then a fellow at Lincoln, tried to keep him steady, we are told cryptically that he "lost the first twelve months in diversions." Then, while John was acting as his father's curate, Charles "awoke from his lethargy" to such good purpose that he persuaded several young fellow students to go with him to Weekly Sacraments. Out of this grew the Holy Club, and later, out of this, the Methodist movement. It was, in fact, the real beginning of the Methodist Church. Later, when John came into the group, Charles wisely turned over the leadership to him, for the older brother was a born leader.

On graduation, Charles took Holy Orders and, with John, shipped to Georgia where he (Charles) became Secretary to General, later Governor, Oglethorpe. Here he became the victim of some gossiping women (an affair touching his efficiency, not his honor), got his feelings hurt, worried until his health was impaired and finally sailed for home. Once back in England, he began preaching and then his troubles really started.

On June 24, 1739, Charles Wesley, then 32, broke with all tradition to preach out-of-doors. For this, Archbishop Potter threatened to excommunicate him. The laity shared the prejudice against such unorthodox behavior. The landowner over whose field he passed to reach his outdoor pulpit served the preacher with a writ for walking over the property.

That was only the beginning. For 15 years he moved through the towns and villages of England and Ireland preaching to crowded churches and under open skies. He spoke to huge audiences, sometimes as large as 20,000. He spoke without notes, often for as long as two hours. In his prime he was said to have been a preacher of almost unsurpassed power, talking in sentences having the impact of bullets.

Never, even at the height of his popularity, did he fail to encounter opposition. Once a mob, incited by an Anglican preacher who swore he had heard Charles preach blasphemy at Oxford, drove him out.

Not all his troubles were inflicted upon him by his fellow men. In his *Journal* he writes, "Near Ripley my horse threw me and fell on me. My companion thought I had broken my neck, but only my leg was bruised, my hand sprained, my head stunned." As a result he was "prevented from making hymns until the next day."

Charles was never accorded the honor and praise given to John, and with good reason. He lacked the

strength, the purpose, the keen logic of his brother. But, in some things he outran him. Of the two he was the more lovable because he was less faultlessly perfect. It was, perhaps, this very lack of perfection which made him decide, in 1748 (when he was past 40) that he wanted to marry.

The Wesleys, men and women alike, made notoriously unhappy marriages, or married not at all. Although John and Charles eventually married, in their early religious experiences they held semi-monastic views on the matter. In 1743 John published a tract, *Thoughts on Marriage and a Single Life*; its theme seemed to be that matrimony was a concession to human weakness. Small wonder, then, that when a Miss Sally Gwynne, a young lady of 23 "of good family and very fine and attractive qualities" caught Charles Wesley's eye, he felt he must, before entertaining any real thoughts of marriage, find a way first to get around this tract (with which he had agreed at the time of its writing) and, second, to placate his brother John.

Before going to John, Charles consulted with a group of the faithful, those with whom the Wesleys worked most closely. Several brethren convinced Charles that he might marry "without loss of soul." That settled, John was approached. Fortunately for the cause of romance, John had also been considering the possibility of marriage for his baby brother, even having gone so far as to make out a list of three or four girls. Luckily, Sally Gwynne's name was included.

ANTICIPATION of earthly bliss evidently inspired Charles to an even greater understanding of divine love, for during the courtship he wrote 17 hymns. He married in 1749.

It was a good marriage. A tender loving spirit, Sally Wesley gave her husband eight children and filled his life with serenest joy. Charles, anchored in a happy home, confined his preaching for the most part to the roads between London and Bristol. Married, he almost ceased to write hymns.

But he had already made his contribution to the world. His hymns are likely to endure as long as the English language remains an instrument of praise and prayer. They will continue not only as hymns, but as literature. One writer has said they have "a mystic quality, transfixing history and experience, making present and past into limitless eternal."

The hymns of Charles Wesley know no denominational boundaries. Each Sunday, in countless churches of denominations all around the world, wherever people's voices are raised to God in confidence and praise, Charles Wesley still lives.

THE END

CHRISTIAN HERALD

PATTY'S RED TULIP

By MARGARET EVELYN SINGLETON



PATTY skipped along the street between her mother and father on their way home from church. It was a beautiful spring Sunday. Gardens were full of tulips. None of them looked as pretty as the red and yellow and pink and white ones by Patty's house. They really belonged to Mrs. Sloane who lived next door, but the tulip bed was almost in Patty's yard. Her family hadn't lived in their house long enough to have a garden yet. Patty wished they did have one.

Home was around the next corner and down three houses. Patty stopped skipping and ran all the way so she could see the tulips again. Especially the red one.

There they stood, tall and bright and beautiful in the noon sunshine. Patty wished she could have one but you couldn't pick other people's flowers. She looked and looked at the red one. It was the biggest and prettiest of them all.

While she waited for her mother and father to catch up she thought she would practice jumping. She backed away from the tulip bed and made a flying leap across it. That was pretty good! She was getting better all the time at jumping. She turned around and jumped back across the tulips. This time her toe kicked the red tulip. It snapped off its stem about six inches from the top.

"Oh," cried Patty, "oh, I didn't mean to kick you!" She picked it up and ran up the street to meet her parents. "Look," she wailed, "it broke off! Maybe I can keep it?"

"You mean it broke off all by itself?" her father asked in surprise.

"Not exactly," said Patty. "I—I jumped over it and hit it with my foot. But I didn't do it on purpose," she added. "Honest, I didn't. Could I keep it?"

"What do you think?" her mother asked. (Continued on next page)

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Patty walked slowly and thought hard. "It really belongs to Mrs. Sloane," she sighed. "But she has so many."

They had come to Mrs. Sloane's house. Patty stood still, looking at the tulip. Then she ran up to the door and rang the bell.

"Why, it's Patty," said Mrs. Sloane when she opened the door. "How nice! Won't you come in?"

"No, thank you," said Patty, "I—I just want to give you this. It—it broke off. I'm sorry." She held out the tulip to Mrs. Sloane. "Isn't it the most beautiful tulip in the whole world?"

Mrs. Sloane looked at the tulip, then at Patty. "Why, now that you mention it, I guess it is," she agreed. "So I think you should have it, don't you?"

Patty was so surprised she said "Yes! I mean I wanted it all the time, but it really did get broken by accident."

Mrs. Sloane laughed. "Of course it did. A real flower-lover like you wouldn't break one on purpose. How would you like some tulips of your very own next spring? I'll give you some bulbs to plant in the fall."

"Oh I'd like that. Thank you," cried Patty. Her eyes were shining. "And thank you for this one."

She ran across the yard to her house. Tulips of her very own next year! She could hardly wait. Next spring was a long way off, but right this minute she had the biggest, prettiest, reddest tulip in the whole world. She had better get it into some water, quick! THE END

MOTHER GOES TO EUROPE

(Continued from page 29)

fulfillment. And the Alps did look nice.

A day or so later there was an announcement in the local paper of special rates to Europe, setting off a tug-of-war in Mother's soul. Should she or shouldn't she? Could she draw upon the slender resources that had been left her and not regret it some time?

One fair day in May when her spirits were light, she made the initial payment for her reservations. Then followed days, and particularly nights, of misgiving. She would not sail until early August. By that time she might lose interest or maybe some serious change in the family would make it impossible to go.

The word got around! Every time Mother went to the post office or the grocery she was met with, "How long is it now?" Ten weeks, nine weeks, eight weeks—did time ever drag so? Mother was increasingly disturbed.

The time had dwindled down to five weeks when a local beautician called and said, "Will you come to my shop at one o'clock? I have a going-away present for you." Of course, Mother went, and received the most wonderful "permanent" she had ever had. The

minister's wife asked her to go calling that evening. "How nice," Mother said, "that my hair is fixed!" So she dressed a little more carefully than usual and unwittingly walked into a trap that had been laid by the women of her church.

It was a delightful party but Mother heard herself saying, "What if the ship doesn't sail? What if something happens to prevent my taking this trip?"

Many of her fears vanished as the day approached and it was with an air of almost nonchalance that she boarded the train for Montreal.

In a large purse she carried the passport she had been enjoined to guard with her life, travelers' checks, passage on two rail systems and the precious steamship tickets. Her luggage bore tags, DESTINATION LIVERPOOL. Heaven would always seem more real after this experience—and more accessible.

At the station Mother met, by prearrangement, another member of her tourist group. The conversation was stimulating and she actually enjoyed the train trip. When they were joined at the hotel by other members of the party, Mother began to feel strangely adequate. She seemed to slough off the reserve that years had imposed upon her and was again her old capable self. It almost amused her that one of her new friends seemed somewhat shaken as the hour of embarkation approached.

At the pier, the gang plank was canopied and there was little view of the ship. It was almost like entering the Great Unknown. But it was not to remain that way. Ship's attendants escorted them to their cabins and then to the dining room where a good breakfast awaited, beautifully served. As Mother looked about at the comfortable surroundings, many inner tensions seemed to loosen within her. Life could be beautiful, she thought, and surely it was a part of the Great Plan it should ultimately be so.

The ship would not sail until eleven o'clock and so Mother and one of her new friends went to an open deck to have a view of the harbor. The day was perfect, and everyone seemed in holiday mood. There was much calling between ship and shore. Three times the address system announced that all non-passengers should leave the ship. Promptly on the hour, there was a hoarse blast from the whistle, the gang plank was lifted, the orchestra struck up a sea-going chant, and with the flag opening to the breeze, the ship was towed to open waters.

Mother began to learn her way about the ship. She found that *p-r-o-m-e-n-a-d-e* had a final syllable *not* pronounced like a fruit drink. The first afternoon, there was a lifeboat drill. During the wakeful nights of the summer she had sometimes imagined herself floundering in dark waters. Once

she had expressed this fear. "Mother," her daughter-in-law had told her, "I believe we all have something within ourselves that would enable us to rise to a situation, even that."

On the third day sailing was not so smooth and the rocking and rolling not only persisted but increased. Every trip about the ship became a calculated risk. There were fewer people in the passageways and the dining room became a deserted place. Mother learned that, in its extreme northerly course, the ship had entered the tail of a gale.

WHEN storm conditions had passed and time was drawing near for disembarking, the sea was again as harmless as a kitten. There was that wonderful morning when they awoke to find themselves in port at Greenock. From the open deck Mother tried to absorb the whole view. The ship went on to reach Liverpool in the night. There was a last breakfast on board, and then Mother and her fellow tourists went down the gangplank. A letter from the President of the United States had asked them to mind their manners and this they were resolved to do. Soon they were viewing the English countryside from a cheerful little train on its way to London.

After three days in this extraordinary city, the party took train for Harwich, there to embark for the "Hook of Holland" and the mainland of Europe.

After Brussels followed the Ardennes Forest and Luxembourg. Through the Moselle river region they came into the Rhinelands, dotted with medieval castles and the inevitable vineyards terraced up the mountains. They passed through the Black Forest to Triberg with the beautiful Rhine Falls.

Innsbruck, Vaduz in Lichtenstein, Lucerne, the Brenner Pass, Venice—wonders followed in succession.

At Florence, a night and day were spent among the art treasures. Then a motor bus took the party of tourists to Rome, with its relics of the Caesars and the early days of the Christians. After a rewarding stay there, they entrained for Nice via Pisa and Genoa. From there, the trip was completed by bus, skirting the beautiful blue Mediterranean. There was a stop at the old *parfumerie* at De Grasse, then a late evening entrance into the blaze of Paris. Mother thought of—Napoleon! She visited his tomb, and marveled.

Then to the port of Cherbourg and a choppy crossing of the English Channel. Another two days in London, the funny little train again to Liverpool, the *Empress* waiting in dock.

Mother had her sea legs now—she was headed home. That first dark thread of North American coastline was a joyous thing to behold!

An uneventful two days later, the

family met Mother at the home station. It was wonderful to be back in America—but for some reason, the boundaries seemed not so clearly defined.

When, at a mid-week meeting, the church invited Mother to show her slides and relate some of her experiences, she felt she would like to share this new concept with them. This is what Mother told them:

"Never again will I witness social discrimination that I do not remember the burned-over appearance of the concentration camp at Breendonk. When people are maligned in my presence, I will see again the weeping figure in the public square of a Belgian town, commemorating the town's men and boys who had been accused and executed without trial. When I hear myself uttering phrases that arouse resentment and incite strife, I will remember the devastation in war-scarred places. I will see again the country that was almost devoid of bird life because these had supplemented a starvation diet in a succession of wars. I will see the frail little chambermaid, whose need of dentistry was so evident when she lisped. And the blind veteran, whose emaciated face could register very little feeling while, in a hollow-voice, he extolled the glories of a medieval castle he could not see.

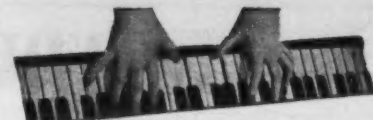
"When I realize that I am becoming overly concerned with my own interests, I will recall the boastful insolence of European dictators, and the ruin precipitated by their self-seeking. When I hear people speak lightly of our own country and the ideals upon which it was founded, I am sure that, in my mind's eye, I will view again the American Cemetery at Luxembourg.

"If a scourge of vicious scandal should sweep my neighborhood, I will think of the deadly propaganda that caused a Russian woman at the World's Fair in Brussels to grasp a child with each hand and hurry away when she realized that ours was a party of Americans. We in America have an obligation not just to 'sell' the rest of the world on democracy, but to *prove* that, under God, it *works*—that where the spirit of the Lord is, there is liberty.

"I will think and pray peace, enlisting God's help in having it start *right where I am*. Just as the moon, which shone so beautifully over the Riviera, sheds its same radiance over my home community, so God's love and peace may, without losing its effectiveness, be diffused over all the world.

"I brought back no Wedgwood from Britain, no linens, nor Brussels lace, nor Venetian glass. I did not buy a watch in Lucerne nor an art piece in Rome. But I did bring back a larger concept of God and of the closeness of the human race. It was a *wonderful trip to Europe!*"

THE END



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motion picture reviews



In a green, tropical South American fog forest the idyllic love story of Adam and Rima unfolds to its tragic ending, faithfully following the much-read and greatly loved book, **GREEN MANSIONS**.

In **THE SAD HORSE**, a boy who feels unnecessary, a woman who thinks she prefers equestrian company to her husband's, and an unhappy horse who has lost his mascot all get straightened out.

Film Ratings by the PROTESTANT MOTION PICTURE COUNCIL



Green Mansions (MGM) Some of the dream-like quality of William Henry Hudson's 50-year-old novel has given place to vivid realism in this screen adaptation, though a serious attempt was made to be faithful to the much-read story. Anthony Perkins does very well as the young man who runs away from the violence and tumult of his world, intent on vengeance and gold. In a green tropical forest where he seeks shelter he encounters a young girl (the beautiful and ethereal Audrey Hepburn) who saves his life and teaches him to love in place of hate. Impersonations of the Indian chief and his son who test the young man's courage and urge him to murder are less successful. Lee Cobb is only fair as "Grandfather." An Indian war dance seems gaudy, gruesome and prolonged for the sake of local color. With its shortcomings, this film offers beautiful sequences, panoramic scenes, the remoteness and greenness of the forest.

A, Y

The Sad Horse (20th C-Fox) Resenting his father's plans for remarriage, a 10-year-old goes to his grandfather's horse ranch for his vacation. He is soon involved in ranch life and finds that he must share the affections of his dog with a dispirited race horse. The horse's attractive owner is more concerned about its ailments than about her husband with whom she had quarreled. Both woman and boy grow up emotionally under the influence of the

kindly grandfather who has a good approach to problem children, problem horses and problem marriages. All ends well, when difficulties are overcome by unselfish deeds. Chill Wills plays the part of the understanding grandfather and David Ladd is an attractive boy, putting in some creditable acting.

F

Tempest (Dino de Laurentis, Paramount) Vivid pageantry contrasting the sumptuous court of Catherine the Great of Russia with the restless people stirred to action by a pretender to the throne. A young aristocrat and his romance with a general's daughter weaves in and out of the revolutionary saga. Great attention in this spectacular melodrama based on Alexander Pushkin is given to settings, costumes and details. Winter scenes have an old-style-painting quality, battles are tremendous with thousands of "extras" taking part. Brutality is to be expected in such a setting and it appears, as does the debauchery of the conquering Cossacks. Music ranges from peasant folk tunes to stately palace ballroom orchestras and martial effects for the battle scenes.

A, MY

The World, the Flesh and the Devil (Siegel, MGM) Remarkable science-fiction drama. Two men and a woman survive the world's destruction from atomic dust. Good acting.

A, MY

The Sound and the Fury (20th C-Fox)

A decaying Southern plantation, a deteriorating family with decrepit morals. Dramatically impressive and well acted.

A, MY

Count Your Blessings (MGM) The ups and downs of a wartime marriage and the pros and cons of divorce. Sophisticated comedy in elegant backgrounds.

A, MY

Warlock (20th C-Fox) Rustlers and a hired gunman mean killing and brutality in this hectic western.

A, MY

Up Periscope (WB) South Pacific submarine warfare and a Navy commander's dilemma.

A, Y

The Wild and the Innocent (Univ-Inter) A mountain boy and girl come to wild and woolly Casper, Wyoming.

AUDIENCE SUITABILITY RATINGS

A—Adults; MY—Mature Young People;

Y—Young People; F—Family

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred (★) are of exceptional merit.

CHRISTIAN HERALD

then return to the simple life wiser but uncorrupted. Different western with easily resolved situations. **A, Y**

Thunder in the Sun (7 Arts. Paramount) Adventures of a wagon train of French Basques migrating to California in 1847. Interesting customs and traditions are outbalanced by cruelty and killing. **A, MY**

The Hanging Tree (WB) Off-beat western concerned with the life and mental conflicts of a gold-rush-town physician. Extreme violence. **A**

Rio Bravo (Armada, WB) A bad rancher and his henchmen come to grips with the law. **A, MY**

Face of a Fugitive (Col) An escaped bank robber joins a sheriff's posse and mends his ways. Gunplay, suspense, death. **A, MY**

Al Capone (Allied Artists) Honest portrayal of an ugly phase of crime during the 1920s. Organized gang warfare at its worst. **A**

The Great St. Louis Bank Robbery (UA) Based on real events, this blueprint for crime is a poor "crime-does-not-pay" melodrama. **A**

Juke Box Rhythm (Col) A visiting princess meets a rock-and-roll singer, all set to music. **A, MY**

Hey Boy! Hey Girl! (Col) Simple story about jazz singers putting on a benefit for a Roman Catholic summer camp. **A, Y**

Mustang (Robert Arnell, UA) A rodeo performer helps tame a wild horse in spite of much opposition. **A, Y**

RELIGIOUS FILMS

Feature-length 16mm films for church use.

A Cry in the Night (World Vision, color, 60 min.) A colorful, informative documentary film designed to arouse interest in missions. This touches on many phases of missionary work—orphans, indigenous local churches, evangelistic rallies, medical missions—in interesting countries including Indonesia, Japan, Formosa and Korea.

This is not a picture to enjoy, with its victims of leprosy and starvation, demon-possessed Balinese girls, fierce cockfight. But it shows the many needs of the "little people" of these lands, emphasizing their great need for Christ.

There is plenty of variety to keep up interest throughout. Dr. Bob Pierce of World Vision figures largely, but the film is not promotional. In lieu of a rental fee, an offering is to be taken at each showing for the church's own foreign missionary program.

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Minister (name and address).....

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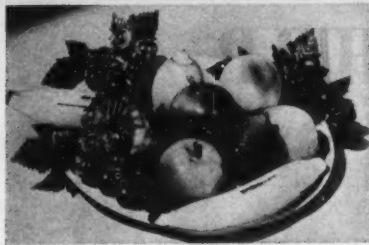
Building Chairman (name and address).....

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Architect (name & address).....

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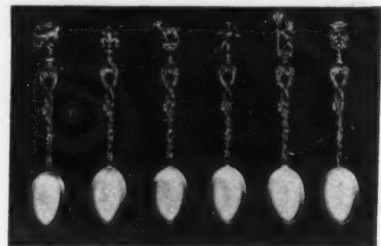
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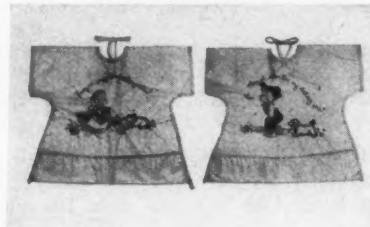
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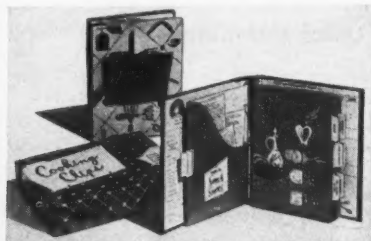
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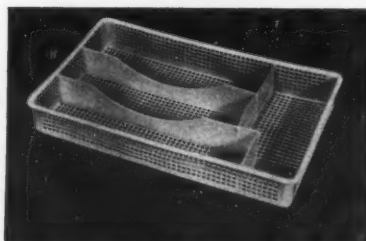
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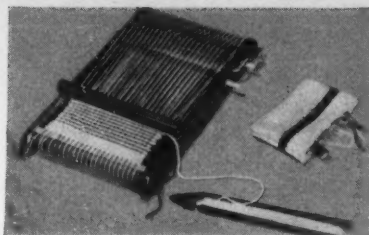
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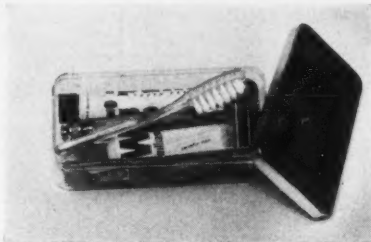
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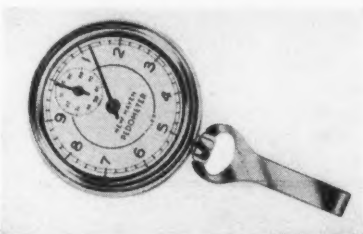


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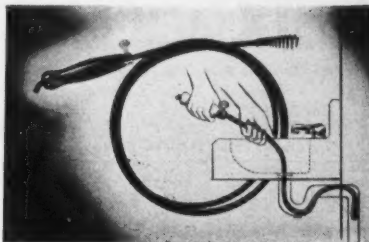
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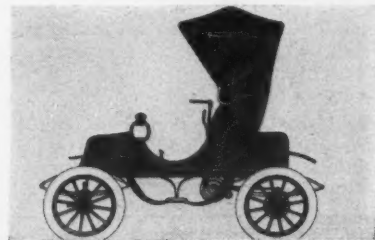


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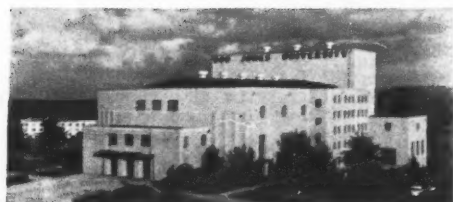
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